

Bib: Theol

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INTRODVCTION

TO THE

CATHOLICK

FAITH *By Carisius.*

Containing

A brief explication of the
Christian Doctrine;

Togeather with an easie Method to
examine the Conscience for a
general Confession.

Whereunto is added a dailie exercise
of deuout Prayers.

Lord, what wilt thou haue me to doe?
Act. 9. 7.

pp.

By Iohn Consturier.

M. DC. XXXIII.

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## T O T H E R E A D E R,

**C**Hristian Reader, If thou didst behold the thoughts & affections couched in my hart, thou wouldst among the rest view my wishes of thy Saluation: which because neither I can expresse, nor thou see, giue me leaue in a word to put thee in mind of that, thy greatest and onlie Good. This life is but a moment, whervpon Eternitie dependeth: Eternitie of punishments in Hel, or of ioyes in Heauen: Eternitie of weale or wa of thy soule, that soule which Christ our Lord prized so much, that out of his infinite goodnes he would ransome it with the expence of his life and sacred Bloud. This thou beleeneest. What then wil it profit thee, to gaine the whole world, if thou let passe this moment, and neglect that soule, which (if thou wilt) is to be companion of

## T O T H E

*the Angels in neuer-fading felicitie? Thou knowest what answer Faith maketh to thy conscience; and I hope thou desirest to doe, what thy conscience suggesteth to be meet, and consequently to know what a Christian ought to Believe, and Doe, that he may be saved. This little Introduction instructeth thee in both; for in it thou shalt find what the holie Church proposeth to be*

- 1. Believed, as also how to returne to God by*
- 2. Pennance, and have recourse unto him by*
- 3. Prayer; which three things are in a special manner necessarie for thy saluation, which againe and againe I wish may be thy onlie care. And that this care may be the greater, I beseech thee for God's and thy owne sake, seriously to weigh, and frequently to consider in the silence of thy recollected mind, these words of the great Doctor of the Church, S. Austin, which are heer adioyned:*

Three

## R E A D E R.

*Three Sayings of S. Austin most  
worthie to be noted; taken out  
of his first booke of Faith,  
ad Per.*

1. **H**old for most certain, and in no wise doubt, that not only al Pagans; but also Iewes, Hereticks, and Schismaticks, who dy out of the Catholick Church, shal goe to neuer-ending fire, prepared for the Diuel and his angels.

2. Hold for most certain, and in no wise doubt, that no Heretick or Schismaticke, baptized in the name of the Father, and of the Sonne, and of the Holie Ghost, if he be not vnited (by Faith and Charitie) to the Catholick Church, though he giue neuer so great almes, yea dye for the name of Christ, can in anie wise be saved. For neither Baptisme, nor euer so great almes-deeds, nor death vndergone for the

TO THE READER.

name of Christ, can be profitable to Saluation, as long as one remaineth in the wickednes of Heresie or Schisme, which leadeth to damnation.

3. Hold for most certain, and in no wise doubt, that not al, who are baptized according to the rites of the Catholick Church, shal receaue euerlasting life: but only those who after Baptisme liue righteously, that is, abstaine from vices, and desires of the flesh. For as faithles Hereticks shal not haue the kingdome of Heauen, so naughtie Catholicks shal neuer inherit the same.

*These are the words of S. Austin, that great light of God's Church. I pray God they may be imprinted and euen rinitted in thy hart, and therein work that effect, which (together with thy prayers) I desire. Farewel.*



*The summe of the Christians  
Catholick Faith.*

1. **I** Believe in God the Father Almighty, Creatour of heauen & earth. 2. And in IESVS CHRIST his onlie Sonne our Lord 3. Who was conceived by the Holie-Ghost, borne of the Virgin Marie. 4. Suffered vnder Pontius Pilate; was crucified, dead, & buried. 5. Descended into Hel; the third day he rose againe from death. 6. Ascended into heauen; sitteth at the right hand of God the Father Almighty. 7. From thence he shal come to



*A short*

judge the quick and the dead.

8. I belieue in the Holie-Ghost.

9. The Holie Catholick Church, the Communion of Saints.

10. Remission of sinnes.

11. Resurrection of the flesh.

12. Life euerlasting. Amen.

*Our Lord's Prayer.*

**O** Vr Father which art in heauen. 1. Hallowed be thy name. 2. Thy kingdome come. 3. Thy wil be done in earth, as it is in heauen. 4. Giue vs this day our daylie bread. 5. And forgiue vs our trespasses, as we forgiue them that trespassed against vs. 6. And lead vs not into temp-

*Catechisme.*

tation.

7. But deliuer vs from euil. Amen.

*The Angelical Salutation.*

**H**Aile Marie, ful of grace, our Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb *Iesus*. Holie Marie Mother of God, pray for vs sinners, now and in the hower of our death. Amen.

*The ten Commandments.*

**I** Am the Lord thy God:  
1. Thou shalt haue no other Gods before me. 2. Thou shalt not

*A short*  
 take the name of God in vaine.  
 3. Remember that thou sanctify  
 the Feasts. 4. Honour thy fa-  
 ther and mother. 5. Thou shalt  
 not murder. 6. Thou shalt not  
 commit adulterie. 7. Thou shalt  
 not steale. 8. Thou shalt not beare  
 false witnes. 9. Thou shalt not  
 desire thy neighbour's wife.  
 10. Thou shalt not couet thy  
 neighbour's goods.

*The seauen Sacraments.*

1. Baptisme. 2. Confirmation.
3. Eucharist. 4. Pennance.
5. Extreme-Vnction. 6. Order.
7. Matrimonie.

*Three Theological Vertues.*

1. Faith. 2. Hope. 3. Charitie.

*Four*

*Catechisme.*

*Four Cardinal Vertues.*

1. Prudence. 2. Iustice. 3. Forti-  
 tude. 4. Temperance.

*Seauen gifts of the Holie-Ghost.*

1. Wisdome. 2. Vnderstanding.
3. Counsel. 4. Fortitude 5. Know-  
 ledge 6. Pietie. 7. Feare of God.

*Twelue fruits of the Holie-Ghost.*

1. Charitie. 2. Ioy. 3. Peace. 4. Pa-  
 tience. 5. Benignitie. 6. Good-  
 nesse 7. Longanimitie. 8. Mild-  
 nesse. 9. Faith. 10. Modestie.
11. Continencie. 12. Chastitie.

*Two Precepts of Charitie.*

**T**Hou shalt loue the Lord thy  
 God, with thy whole hart,  
 with thy whole soule, with al thy  
 strength, and with al thy mind,

ē

*A short*

and thy neighbour as thy self.

*The Commandments of the Church.*

1. **T**O keep certain appointed dayes holie, with lea-ving work, and hearing Masse.
2. To keepe fast and abstinence certain dayes.
3. To pay Tithes to the Pastours of the Church.
4. To be Confessed of their Pa-  
stour, at least once a yeare.
5. To  
receaue the blessed Sacrament, &  
that at Easter, or there abouts.

To which may be adioyned,  
not to marrie at certain times, &  
in certain degrees, nor priuily  
without witnesse.

*The works of mercie Corporal.*

- T**O feed the hungrie. (stic.)  
**T**O giue drink to the thir-

*Catechisme.*

- T**O cloath the naked.  
**T**O visit and ransom the capti-  
ues.  
**T**O harbour the harbourlesse.  
**T**O visit the sick.  
**T**O burie the dead.

*Works of mercie spiritual.*

- T**O correct the sinner.  
**T**O instruct the ignorant.  
**T**O counsel the doubtful.  
**T**O comfort the sorrowful.  
**T**O beare patiently wrongs.  
**T**O forgiue al iniuries.  
**T**O pray for others, both quick  
and dead.

*The eight Beatitudes.*

1. **B**lessed are the poore in  
spirit; for theirs is the  
Kingdome of Heauen.

*A short*

2. Blessed are the meeke : for they shal possesse the land.

3. Blessed are they that mourne: for they shal be comforted.

4. Blessed are they that hunger and thirst for righteousnesse: for they shal be filled.

5. Blessed are the merciful: for they shal finde mercie.

6. Blessed are the cleane in hart: for they shal see God.

7. Blessed are the peace-makers: for they shal be called the sonnes of God.

8. Blessed are they that suffer persecution for righteousnesse sake: for theirs is the Kingdome of Heauen.

*The five Senses of the Bodie.*

1. Sight. 2. Hearing. 3. Smell.

*Catechisme.*

ling. 4. Tast. 5. Touching.

*The office of Christian Iustice.*

To decline from euil, or sinne.

To do good, or the office of Iustice.

*Of Sinne.*

Sinne is double, Original and Actual; which Actual againe is either Mortal or Venial.

*The Seauen Capital or deadlie Sinnes.*

Pride. Couetousnes. Lecherie. Anger. Gluttonie. Enuie. Sloath; to which these Verrues are contrarie: Humilitie, Liberalitie, Chastitie, Patience, Abstinence, Charitie, and Deuotion.

*A short*

*The six finnes against the  
Holie-Ghost.*

1. Despaire of saluation.
2. Presumption to be saued without merits.
3. To impugne the knowne truth.
4. Enuie at another man's grace.
5. Obstinacie in sinne.
6. Final impenitence.

*Things necessarie for the repentant  
Sinner.*

1. Contrition of hart.
2. Entire confession to a Priest, capable & approued.
3. Satisfaction by

*Catechisme.*

work.

True Contrition consisteth in hartie displeasure of sinne past, for the loue of God; And full resolution not to sinne any more.

*Sinnes that cry vengeance in the  
sight of God.*

1. Wilful murder.
2. Carnal sin against nature.
3. Oppression of the poore.
4. To defraude workmen of their wages.

*Nine wayes of being accessarie  
to another mans sinne.*

1. By counsel.
2. By Commandment.
3. By consent.
4. By pro- uocation, or leading others.
5. By

*A short*

praise, or flatterie. 6. By concealing the faultie. 7. By partaking. 8. By holding our peace, and not speaking vnto such as be vnder our charge. 9. By dissembling, or not finding fault, and letting when we may, or haue charge.

*Three kindes of good Workes.*

1. Almesdeeds.
2. Prayer.
3. Fasting.

*Three Euangelical Counsels.*

1. Voluntarie pouertie.
2. Perpetual chastitie.
3. Entire obedience.

*The foure last things to be remembered*

*Catechisme.*

1. Death. 2. Iudgement. 3. Hell.
4. Heauen.

**T**His summarie of our Christian faith, is to beleue in general, that there is but one onlie God, and yet that in him there are three Persons in one nature, that is, God the Father, God the Sonne, God the Holie-Ghost: of which the Second Person, to wit, God the Sonne, the time appointed by his eternal prouidence being come, tooke man's flesh vpon him, remaining God and Man togeather, and conuersing with men about the space of three and thirtie yeares, taught them the way to Heauen; and withal did found and build

*A short*

his Church by the meanes as wel of his owne preaching, as of his Apostles and their Successors; and for the conseruation and continuance therof, besides that he left a visible Chieftain, or Head in his place, that is to say, a High Priest or Supreme Bishop, who is our holie Father the Pope, whome he hath promised, that his Fayth shal neuer fayle, he ordained also his Sacraments, which are in number seauen; by meanes wherof, as by certain conduits he doth communicate his gifts and graces to Christians, for to engender, nourish, strengthen, heale, augment, and conserue them in the spiritual life. And concerning this point of the

*Catechisme.*

Church, euerie Christian ought firmly to belieue & rest most assured of two things; first, that this same Church canot erre, or fayle, & much lesse fal; both because it is alwaies guided & directed by the Holie-Ghost, who is infallible, as also for that her Spouse Iesus Christ hath promised neuer to forsake her; secondly, that those only, which remaine in this Church, beleeuing what she beleueth, and liuing as she commands, can be saued, & no others; whence it followes, that al Heathens, Idolaters, Iewes, and Hereticks are in the way of perdition and death euerlasting, as al those that during the Deluge were out of the Arck of Noë.

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SOME things we learne, that we  
may only know them : and  
some other things we learne,  
that we may also do them. S.  
*Aug. in Psal. 118. v. 6,*

He that wil not heare the  
Church, let him be to thee as  
the Heathen and the Publican.  
*Matt. 18. 17.*

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A B R I E F  
EXPLICATION  
of the Summarie  
afore-going.

O R

The litle Catholick Cate-  
chisme written by the  
R. F. P. *Canisius* of the  
Societie of Iesus,

The I. Chapter.

Of Fayth, and the Apostles  
Creed.

Who is to be called a Christian;  
and a Catholick?

H E that being Baptized, *Act. 1:*  
doth professe the holi-  
A



2 *A short*  
 some doctrine of I E S V S  
 C H R I S T God and Man, in  
 his Church; and doth not fol-  
 low anie Sects or opinions  
 contrarie to the same.

*What are Christians chiefly to be  
 instructed in?*

*Heb. 11.* In Faith, Hope, Charitie,  
 the Sacraments, and the du-  
 ties of Christian Iustice.

*What is Fayth?*

Fayth is a giift of God, and  
 a light, wherewith a man  
 being illuminated beleeueth  
 al things, which God hath re-  
 uealed, and by his Church  
 propounded vnto vs to be be-  
 leeued, whether they be writ-

*Catechisme.*

ten, or not written.

*Which is the Summe of Fayth, or  
 of things to be beleeued?*

The Apostles Creed, diui-  
 ded in to twelue Articles.

*Which are those 12. Articles?*

These: I beleene in God the  
 Father Almighty &c. as be-  
 fore.

*What is the meaning of the first  
 Article: I beleue in  
 God the Father?*

It declares the First Person  
 in the Godhead, to wit, the  
 Heauenlie and eternal Father,  
 to whome nothing is impos-  
 sible or hard to doe; who of  
 nothing hath created heauen

*Genes. 1  
 Iohn. 5.*

4 *A short*  
 & earth with al other things,  
 both visible and inuifible; and  
 hauing created them doth li-  
 kewife conserue and gouerne  
 them with wonderful good-  
 nes and wisedome.

*What signifyes the second Arti-  
 cle: And in Iesus Christ  
 his onlie Sonne?*

*Mat.*  
*16.*  
*Luc. 1.* It demonstrates the Second  
 Person in the Godhead, to  
 wit, *Iesus Christ*, the natural and  
 onlie Sonne of God, who was  
 begotten of him from eterni-  
 tie, and is consubstantial to  
 the Father, and our Lord and  
 Redeemer, who deliuered and  
 saued vs, when we were lost.

*Catechisme.*

5  
*What signifyes the third Article:*  
 who was conceaued by  
 the Holie-Ghost?

It layes open the Myste-  
 rie of our Lord's Incarna-  
 tion. Because the same Sonne  
 of God descending from Hea-  
 uen, tooke human nature  
 vpon him; but altogether af-  
 ter a singular and vnspcakable  
 manner, as being conceaued  
 without a father by the vertue  
 of the Holie-Ghost, & borne  
 of the immaculate Virgin  
 Marie.

*Mat. 1.*  
*Luc. 1.*  
*John. 1.*

*What signifyes the fourth Arti-  
 cle: Suffered vnder  
 Ponce Pilate?*

*It doth treat of the myste-*

*Mat.*  
*17.*

*John. 4.* rie of man's Redemption. For the same true Sonne of God, according to that our human nature thus taken vpon him, did suffer the verie extremitie of most cruel punishments, for to redeeme vs and al sinners. In so much as though he was the *Lamb without spot*, he was notwithstanding Crucified vnder the President Ponce Pilate, dyed vpon the Crosse, and afterwards was buried.

*What signifies the first Article:  
He descended in-  
to Hel?*

*Act. 2.* It comprehends the Myste-  
*Mat. 13* rie of the Resurrection of

Christ; who according to *Eph. 41.*  
his soule, descended to deli- *Cor. 5.*  
uer the Fathers out of *Limbus*;  
and the third day after his  
death, re-assuming his bodie  
by his owne power returned  
to life againe.

*What signifies the sixth Article:*

*He ascended to Heauen?*

It shewes the Mysterie of the  
glorious Ascension of Christ, *Act. 1.*  
who hauing accomplished the *Marc. 16.*  
work of our Redemption, de-  
parted from this world to his  
Father, & by his owne power  
ascended triumphant into  
Heauen, and there, in the eter-  
nal glorie of his Father, is pla-  
ced aboue al.

*What signifyes the seauenth Article :* From thence he shal come to iudge the quick and the dead?

*Mat. 25* It doth set the day of Iudgement before our eyes, when Christ shal descend againe frō heauen, visible in his human nature, to giue that dreadful iudgement vpon al, good and bad, and shal reward euerie one according to his works.

*What signifyes the eighth Article:*  
I belecue in the Holie-Ghost?

*1. Ioh. 5.* It doth expresse the Third Person in the Trinitie, to wit,

the Holie-Ghost, who proceeding from the Father and the Sonne, is with them one, true, and eternal God, and so traingeth with the Father and the Sonne, and accordingly is adored and glorified together with them both.

*What signifyes the ninth Article?*  
The holie Catholick Church?

It doth teach vs foure things *Eph. 4.* to be beleued concerning the Church. First, that the Church is One, that is, established in one spirit of Christ Iesus, in one doctrine of Fayth and Sacraments, in one Head and Go-

uernour of this vniuersal Church, namely, the Vicar of Christ, and S. Peter's Successour. Secondly, that this same Church is Holie; because both it is made holie by Christ the Head and Spouse thereof, to whome it is ioyned by Fayth and Sacraments, and also is continually governed and directed by the Holie-Ghost. Thirdly, that the same Church is *Catholick* or vniuersal; because being spread through the whole world, it cōprehends al faithful Christians that haue been, are, and shal be at al times. Fourthly and lastly, that in this same Church there is a Commu-

1. Cor.

6.

Eph. 5.

Ioh. 14.

E. 16.

Mar.

16.

Dan. 2.

Rom.

12.

Eph. 4.

Psal.

12.

nion of Saints, that is, not only of the Faithful yet liuing heer on earth, but also of those, who freed from the mortalitie of flesh doe either raigne in Heauen, or being to raigne there heer after, are as yet detained in Purgatorie to be cleansed of the remayning ordure of their sinnes; which Saints, as members of one bodie, doe mutually assist one another with their good workes, merits, and prayers, and are partakers of the vertue of the most holie Sacrifice of the Masse, and Sacraments of holie Church.

12 *A short*  
*What signifyes the tenth Article;*  
*forgiuenes of sinnes?*

It offreth the present grace of God to al sinners, least anie doe euer despaire of obtaining pardon of his sinnes, so he perseuer in the Catholick Church, and duly vse the Sacraments of the same.

*What signifyes the eleauenth Article: The resurrection of the Flesh?*

Job. 19. It doth affirme, that al the  
 1. Cor. dead are to be raysed to life;  
 13. and also doth confirme the  
 Ioh. 5. last day of Iudgement. For  
 & 11. we are al to appeare, before  
 1 Thes. 4. the

*Catechisme.* 13  
 the Iudgemēt-seate of Christ, in our flesh, that euerie one may receaue his reward, good or euil, according as he hath behaued himself in his bodie, wel or il.

*What signifyes the twelfth and last Article: And life euerlasting?*

It sheweth the happie Immortalitie, which is to be the reward of true Fayth and Christian vertue; to the end we may certainly know, that after this life there is remaining another farre different, and truly blessed, secure, & euerlasting, which is promised to al that doe belecue in Christ, and obey him. *Mat. 25*

B

*What is the summe of al these  
Articles of beleef?*

With hart and mouth I doe  
confesse our Lord God, then  
whome nothing can be ima-  
gined more wise or good; and  
that he is both One in Diuine  
essence & nature, and Three-  
fold in Persons, to wit, Father,  
Sonne, and Holie-Ghost; so as  
these Three are One: one, true,  
eternal, immense, and incom-  
prehensible God, of whome,  
by whome, and in whome are  
al things. The Father is the  
Maker of al things: The  
Sonne, the Redeemer of man-  
kinde: the Holie-Ghost, the  
Sanctifyer and gouvernour of  
the Church or the Faithful of

Christ. To this most holie  
and vndiuided Trinitie there-  
fore doe the three principal  
parts of the Creed answer; the  
first, which treates of our  
Creation, answering to the  
Father; the second, which  
treates of our Redemption, to  
the Sonne; and the third,  
which treates of our Sanctifi-  
cation, to the Holie-Ghost.

*What is the Church?*

It is a Congregation of al  
those that doe professe the  
fayth and doctrine of Christ,  
which heer on earth is gouer-  
ned vnder one head, and chief  
Pastour next to Christ.

*Which be those that are altogea-  
ther separated from this Church?*

1. Cor.  
12.  
1. Pet. 5.  
Iohn 21.  
Mat. 16

First the Iewes, and al Infidels; secondly, Hereticks, to wit, those which being Baptized doe stubbornly maintaine errours against the Catholick Fayth; thirdly, Scismaticks, who of their owne accord doe seuer themselues from the peace and vnitie therof; and lastly, those that lawfully by Ecclesiastical power are excluded from the Communion of Saints, and the suffrages and Diuine Seruices of the Church; whence they are also called Excommunicated persons. Al which are both dismembred from the bodie of Christ, which is the Church, and consequently remaine de-

*Mat.*

18

*1. Cor.*

5.

uoyd of spiritual life and saluation, and, vnlesse they repent, become slaues to Satban, and guiltie of neuer-ending death. And al such persons are carefully to be shunned by Catholicks; but Hereticks especially and Scismaticks are to be eschued & abhorred no lesse then contagious and deadlie diseases.

*Which is finally the plaine, short,  
& direct rule of Fayth, where-  
by Catholicks are  
discerned from  
Hereticks?*

It is this: to professe the fayth of Christ, and ful authoritie of the Church; and to hold that ratified and esta-



blished, which the Pastours  
and Doctours of the Catho-  
lick Church haue concluded  
vpon to be beleued. If mor-  
ouer *anie doe not heare the*  
*Mat.* *Churb, let him be vnto thee* (sayth  
18. 17. *Christ himself) as a Heathen*  
*and a Publican.* For he shal not  
haue God to be his father,  
who wil not haue the Church  
to be his mother.



## THE II. CHAP.

Of Hope; and Our Lord's  
Prayer.

*What is Hope?*

**H**Ope is a vertue infused  
by God, whereby with

assured confidence we expect *1. Pet. 1.*  
the happines of our Salua- *Rom. 5.*  
tion, and life euerlasting.

*Whence doe we learne the man-  
ner, how we ought to hope  
and pray aright?*

Out of our Lord's Prayer, *Mat 6.*  
which Christ himself our *Luce. 11.*  
blessed Lord and Maister hath  
taught and prescribed by his  
owne most sacred mouth.

*Rehearse our Lord's Prayer.*  
Our Father &c. as before.

*What meaneth the beginning of  
this Prayer: Our Father,  
which art in Heauen?*

It is a litle Preface as it were *Rom. 1.*  
which puts vs in minde of *Gal 4.*

*Rom. 1.**Gal. 4.*

that highest benefit, whereby  
God the Father through Christ  
hath adopted vs for his chil-  
dren and heyres. And besides,  
by this sweet and louing name  
of *Father* we are stirred vp  
both to loue him againe, and  
to pray with greater confi-  
dence.

*What doth the first Petition ex-  
presse: Hallowed be thy  
name?*

It doth expresse vnto vs  
the due and hartie wishes,  
which the children of God  
haue, in desiring that alwayes  
and in al places the know-  
ledge, feare, honour, loue and  
worship of his Eternal Maie-  
stie, and whatsoeuer in fine

Both belong to the glorie of  
our Higheft and most indul-  
gent Father, may be aduan-  
ced.

*What doe we aske in the second  
Petition: Thy kingdome  
come?*

We aske the glorie of the  
kingdome of Heauen, and  
euerlasting happines to begi-  
uen vs, that shortly we may  
come to raigne with Christ  
forever.

*What doe we aske in the third  
Petition: Thy wil  
be done?*

We aske and implore the *Rom. 8.*  
help of Gods grace, that sin-  
cerely, chearfully, and con-  
stantly we may fulfil the wil

of God the Father, on earth,  
as the Blessed doe it in heauen.

*What doe we aske in the fourth*

*Petition: Giue vs this day  
our dailie bread?*

*John 6.* We aske, that al necessities  
*Mat. 4.* belonging to the nourishment  
and sustenance of our life  
both corporal and spiritual  
may be afforded vs: as are,  
foode, clothing, God's word,  
and the Sacraments of the  
Church.

*What doe we aske in the fifth*

*Petition: And forgiue vs  
our trespasses?*

*Mat. 6.* We craue pardon and forgi-  
*Luc. 6.* uenes of our sinnes, being rea-  
die likewise to forgiue others  
that trespass against vs.

*What doe we aske in the sixth Pe-  
tition: And leade vs not in  
to temptation?*

We craue in this so great  
frailtie of our life to be suc- *Ephes.*  
coured & vpheld by heauen- *6.*  
lie strength, and to be defen-  
ded against the World, the  
Flesh, and the Diuel: that in  
no wise we yeelding to tem-  
ptation, may giue consent to  
Sinne.

*What doe we aske in the Sea-  
uenth and last Petition:*

*But deliuer vs from  
euil?*

We demand the goodnes *1. Tim.*  
and assistance of God, that *2.*  
he may deliuer and rescue vs  
from miserie both of bodie &

foule, whether it be in this life, as farre as is conuenient for our saluation, or in the life to come. And we adde: Amen, or, So be it; to shew the desire and hope we haue of obtaining, what these Seauen Petitions doe containe.

*What is the Summe of the abovesayd Petitions of this Prayer?*

The first foure Petitions doe declare, what we are to demand and hope for, in this life; of which the chiefeſt, is the honour and glorie of his Diuine Maieſtie; the next is, our owne happines; then the obedience we owe to God; and laſtly, neceſſarie ſuſtenance

nance for bodie and ſoule. Theſe are the things, that ſummarily are contained in the firſt foure Petitions.

*What is the effect of the reſt?*

The three latter containe the euils, which we are to pray that God wil turne away from vs; as are finnes, which doe debarre vs from the kingdom of God; temptations, which vnleſſe we be protected by the help of God, of their owne force are enough to draw vs to finne; and laſtly the calamities both of this and the life to come, ſo as our Lord's Prayer doth teach vs both how to demand good things, and ſeeke the auoy-

*A short  
dance of euil.*

*How doe you say the Aue  
Marie.*

*Luc. 1.*

*Haile Marie &c, as aboue.  
From whence came this  
manner of praying to the Mother  
of God?*

*First, from the example  
of the Angel Gabriel, and S.  
Elizabeth; then from the cu-  
stome, and consent of Holie  
Church.*

*But what fruit doth this Saluta-  
tion bring vs?*

*It doth renew in vs the hol-  
some remembrance of the  
Sacred Virgin, and of our  
Lord's Incarnation wrought  
by her meanes; and it doth  
further put vs in mind, to pur-*

*chase the sayd B. Virgins fa-  
uour & her intercession with  
God for vs.*

*What do we learne out of this  
Salutation?*

*We learnethereby to know  
the excellent endowments  
and high prayses of the In-  
comparable Virgin; as that  
she was replenished with most  
ample gifts of God and Di-  
uine vertues; that she was a  
Virgin and a Mother; that she  
was Mother of the King  
of Kings Christ Iesus our  
Lord and God, and conse-  
quently to vs, a Mother of  
life.*

## THE III. CHAP.

Of Charitie and the Ten  
Commandments.

*What is Charitie?*

**C**haritie is a vertue infused by God, whereby we loue God for himself, and our Neighbour for God.

*Luc. 10.  
Mat. 22.*

*How many are the Precepts of  
Charitie?*

Two chiefly, which our Lord God hath set downe in these words: Thou shalt loue thy Lord God with al thy hart, with al thy soule, and with al thy mind, and with al thy strength; this is the first and greatest commandment.

And the second is like to this: Thou shalt loue thy neighbour as thy self; of these Precepts or commandments depends al the Law and the Prophets.

*By what signe doth our charitie  
or loue to God manifest itself?*

If you keep his Commandments; for this is the loue of God, that we keep his commandments; and his commandments are not heauie; as witnesseth S. Iohn the Apostle. And Christ himself doth teach: He that hath my commandments, and keepeth them, is he that loueth me.

*1. Iohn.  
5.  
Iohn.  
14.*

*How doth our loue to our Neighbour shew itself?*

1. Cor.  
13.

30

*A short*

That is sufficiently expressed by S. Paul in these words:  
" Charitie is patient, it is benig-  
" ne; Charitie enuieth not, it  
" dealeth not peruersly; is not  
" puffed vp; is not ambitious;  
" seekes not her owne; is not  
" prouoked to anger, it thinkes  
" not euil, reioyceth not vpon  
" iniquitie, but reioyceth with  
" the truth, suffereth al things,  
" beleeueth al things, hopes al  
" things, beareth al things.

*Why therefore are the Ten Com-  
mandments given vs?*

Though there be two Pre-  
cepts or commandments of  
Charitie, wherein the fulnes of  
the Law doth consist, yet are  
the Ten Commandments ad-

*Catechisme.*

31

ioyned, to the end that al may  
the more clearly vnderstand,  
what doth appertaine to the  
performance of our Charitie  
both to God and our Neigh-  
bour.

*Which are the Ten Com-  
mandments?*

I am thy Lord God; Thou *Exod. 20*  
shalt haue no other Gods be-  
fore me &c. *as aboue.*

*What is the meaning of the first  
Commandment: Thou shalt  
haue no other Gods  
before me?*

It forbids and condemnes *Exod.*  
Idolatrie, or the worship of *23.*  
false Gods, witchcraft, diui- *Leuit.*  
ning, and al superstitious ob- *18.*  
seruations, and finally al vn-

godlie worship : And on the contrarie it requires , that we beleuee , serue , and inuoke one most Good and Omnipotent God.

*Is it not lawful then to worship and pray to Saints?*

*Damas.*

*. 3 c.*

*16.*

*Colof.*

*1. 2.*

*Thes. 3*

*1.*

It is ; not in that manner which we are commanded to worship and pray to God , as being our Creatour , our Redeemer , and giuer of al good things ; but in a degree far inferiour , to wit , as the beloued friends of God , and our Intercessours and Patrons with God.

*Is the use of pictures of Christ and his Saints contrarie to this Commandment?*

In no wise ; because to that which is commanded in these wordes : *thou shalt not make to thy self anie grauen Image* , the reason is presently added , *to adore it* , that is , as the Heathens doe , who set vp Images of false Gods , and impiously worship their Idols But we after a pious manner deliuered vs by our forefathers , doe in pictures worship Christ & his Saints , whome the pictures do represent.

*What forbids the second Commandment : Thou shalt not*

*take the name of thy God in vaine?*

*It forbids the abusing of the name of God , and the irreue-*

*Dan. 4.*

*Greg.*

*l. 8.*

*vel 6.*

*Ep. Sy-*

*nod.*

*Nic.*

*Eccle. 13.*

*Hier. 4.*

*Mat. 5.*



rence, which is committed by forswearing and blaspheming people, that without some great cause of truth and reuerence, do sweare by God, his Saints, or anie Creature.

*What doth the Third Commandment enioyne vs: Remember thou keepe holie the Sabbath-day?*

*Zen. 23.  
Jer. 17.* It commands the Sabbath-day (or day determined by the Church) to be kept and celebrated by performing of good & holie actions; which is done by going to Church, hearing of Masse, and assisting otherwise at Diuine Seruice. But to worke, and employ ones self in seruil labours, is ytterly forkids,

*What doth the fourth Commandment enioyne vs: Honour thy father and mother?*

It commands vs to yeald reuerence, obedience, and help *Ep. 6.  
Colos. 3.* to those, who next to God are the authours of our life; and *Rom. 13.  
Heb. 13,* to satisfye them by al manner of duties. Then it commands vs, to account our Magistrats as wel Temporal as Spiritual or Ecclesiastical, to be in the rank of our Parents and Superiours, and that willingly we obey them, and respect their power and authoritie.

*In what manner shal we reuerence Ecclesiastical power and authoritie?*

By yealding due respect and obedience to holie and general Councels, to the receaued ordinances and Decrees of the Apostles and Fathers, to approued customes of our Ancesters, and finally to the High Pastours, Bishops, and Prelats of the Church. Whereas those doe sinne most grievously. that slight and violate Diuine Seruice, and Ecclesiastical ordinances and ceremonies; also those that oppose themselves against such like Councels and Precepts, and infringe rights belonging to Priests, or vsurp Churches, prophaning sacred and halowed things.

VVhat

What meaneth the first Commandment: Thou shalt not kile?

It forbids open violence, *Mat. 5.* murder, and al manner of *Deut. 5.* wrong that may be offered our *Exod. 20.* neighbour in his bodie and life. And withal it prohibits anger, hatred, rancour, disdain, and al other affections anie wayes tending to the hurt of our neighbour.

What doth the sixth Commandment forbid: Thou shalt not commit adulterie?

It forbids fornication, adul- *1. Cor. 6.* terie, and al other vncleane *Mat. 5.* and vnlawful acts in that *Ephes. 5.* kind, as also whatsoever els *Heb. 13.* is contrarie to puritie, chasti- *Mat. 3.*

D

*Mat. 5.* **38** *tic, and modestie. For euen he that doth but behold a woman with bad desire, hath already committed the sinne in his hart; sayth our Sauour Christ.*

*What is forbidden in the seauenth Commandment: Thou shalt not steale?*

*2. Cor.* By it is forbidden al vnlaw-  
*6.* ful taking and vsurping  
*Ephes.* another man's goods; as  
*4.* done by stealing, robbing,  
*1. Tim.* vsurie, vniust gaine, decei-  
*4.* cozening, fraudulent bar-  
 gains, and finally by al kinde  
 exchanges and dealings, whe-  
 reby Christian charitie is in-  
 iuried, and our neighbour  
 cumuented.

*What is forbidden in the eight Commandment: Thou shalt not beare false witnes against thy neighbour?*

By this Commandment is *Ephes.*  
 forbidden false witnes-bea- *4.*  
 ring, lying, and al misvsing of *1. Pet.*  
 the tongue against our neigh- *2.*  
 bour; as is done by taylor- *Iac. 4.*  
 tellers, back biters, il-speakers  
 flatterers, lyers, and forswear-  
 ers.

*What doe the two last Command-  
 ments forbid: Thou shalt not  
 couet thy neighbour's  
 wife, nor his goods?*

They forbid the coueting of *Mat. 5.*  
 an other man's wife & goods; *Dent. 5.*  
 because whatsoeuer belon-

geth to another man, is not only vnlawful for vs to possesse vniustly and at our owne pleasure, but we ought not so much as with our wil to desire it; so that being content with what is our owne, we may liue without al enuie, emulation, and couetousnes.

*What is the summe, and end of the Ten Commandments?*

1. *Iean.*  
5.  
*Exod.*  
20.

This; that God & our Neighbour may sincerely be loued by vs; which was anciently signified by the distinguishing of these Commandments into two Tables, made by God himself. For in the first Table were deliuered three Com-

mandments, peculiarly belonging to the loue of God: and in the second were contained the other seauen, pertaining to the loue of our Neighbour.

*In what manner doe the Commandments of the first Table teach the loue of God?*

In this; that they forbid & take away al vices most contrarie to the true worship and honour of God, as are Idolatry, Apostasie, heresie, periury, superstition; and command on the other side, true and pure worship and Seruice of God to be faithfully performed with hart, mouth, and deed; and where this is done, the only true God is serued and

42 *A short*  
 adored with that true Diuine  
 worship proper to him alone,  
 called *Latria*.

*How doe the Commandments of  
 the Second Table declare our  
 loue to our Neighbour?*

*Ad*  
*Tit. 2.*  
*1. Cor.*  
 13  
 In this, that they orderly  
 comprehend our dutie to-  
 wards our neighbour, to wit,  
 that we doe not only honour  
 our elders and Superiours, but  
 also endeauour to do good to  
 al in deed, word, and wil, and  
 to be hurtful to none, whe-  
 ther we regard the bodie of  
 our Neighbour, or the partie  
 ioyned to vs in wedlock, or  
 the goods of Fortune.

*Catechisme.* 43  
 What is the summe and effect of  
 the Commandments concerning  
 the loue of our Neigh-  
 bour?

This: what thou wilt not *Mat. 7.*  
 haue another to doe to thee,  
 that doe not thou to another.  
 But al things whatsoever you  
 wil, that men do to you, doe  
 you also to them; for this is  
 the Law and the Prophets.

*Are there anie other besides the  
 Ten Commandments?*

There are, and those not *Mat. 1.*  
 only profitably but also neces- *& 13.*  
 sarily to be kept, especially *Concil.*  
 the Commandments of the *Agath.*  
 Church, whome, as our most  
 holie Mother and the Spouse  
 of Christ, we her children are

al bound to hearken to, and obey.

*How manie are the Commandments of the Church?*

There be chiefly five. 1. Keep holie-dayes appointed by the Holie Church.

2. Heare holie Masse deuoutly vpon Sundayes and holie-dayes.

3. Obserue the fasting-dayes commanded, and abstinence from forbidden meats.

4. Cōfesse thy sinnes (at least) once a yeare to thine owne Pastour or Priest, or to another with licence.

5. Receaue the blessed Sacrament at the least once a yeare, and that about Easter.

*What fruit doth the keeping of these Commandments bring vs?*

These and the like commandments and ordinances of the Church do first exercise our Christian fayth, humilitie, and obedience; and then doe nourish, maintaine, and adorne Druine Seruice, wel ordered discipline, & publick tranquillitie; and doe withal wonderfully auayle that all things in the Church be performed with order and decency. And besides we do merit <sup>1. Cor. 13</sup> much towards our saluation, if we keep the sayd Commandments with due loue and Charitie.

# THE IV. CHAP. Of the Sacraments.

## What is a Sacrament?

*Aug.  
l. 3. de  
doct.  
Chr.  
Amb.  
lib. 4. de  
Sacr.*

**I**T is a visible signe of an inuisible grace, instituted by God for our sanctification. For one thing it is, which we see in the Sacrament, and another, which we receaue therein. We see the outward signe, but we receaue the inward, hidden, and spiritual grace, which is called the Thing (or effect and fruit) of the Sacrament.

*How manie Sacraments be there?*

*Concil.  
Flor.*

**T**Here be seauen; which being instituted by our

Sauour Christ, deliuered by & *La-  
teran.  
Concil.  
Trid.  
& Con-  
stan.* his Apostles, & stil fro time to time continuing in the Catholick Church, are come euen to these our dayes. And they be these: Baptisme, Confirmation, Eucharist, Pennance, Extreme-Vnction, Order, and Matrimonie.

*Why are Sacraments so much to  
be reuerenced and had in so  
great account?*

First, because they are instituted by God our Sauour in *Concil.  
Flor.* the New Law; secondly, because they not only signifie, but also as certain holie vessels of the Diuine Spirit containe the grace of God wherof we stand in need, and confer.



re the same in great plentie to al that duly doe receaue them ; And withal because they are most present and seueraigne remedies against sinne , and diuine medicines of our *Samaritan* ; and lastly for that the grace , which good Christianshaue already, is thereby conserued , encreased, and amplified in them.

*Why are so many and Ecclesiastical ceremonies vsed in the administration of the Sacraments?*

For manie and weightie respects. First. to the end that those , who behold the administration of the Sacraments, may be put in mind , that no prophane

prophane thing is heer acted, but certain hidden and Celestial things, ful of diuine mysteries , which indeed require a special reuerence. Secondly, that in those who come to the Sacraments, they may further and augment the interiour deuotion which God especially doth require ; wherof ceremonies are as it were the signes, testimonies, and exercises. Thirdly, that those , who administer the Sacraments, may performe their office with greater worthines and profit; whilst in so doing they faithfully obserue the institutions of the ancient Church, and follow the steps of the



Holie Fathers. For it is cleare that most of these Ceremonies by a continual succession in the Church, are deriued from the Apostles times euen to these our dayes. Lastly, by these Ceremonies there is mentained a wel-ordered and religious discipline, and publick tranquillitie preserved, which oftentimes is much disturbed by alteration and noueltie of external rites & accustomed Ceremonies.

*What is Baptisme?*

John 3. It is the first and most necessarie Sacrament of the New Law, which is once ministered with water, wherein we are spiritually borne a new,

and receauing full remission of our sinnes, adopted the children of God, & enroled to be the heyres of life euerlasting.

*What is Confirmation?*

It is a Sacrament, administered by a Bishop to those that are Baptized; wherein by holie Chrisme and sacred words, grace is bestowed vpon them, and strength of spirit encreased both to beleue firmly, and constantly to confesse the name of our Lord, when need so requires.

*After  
8. & 19.  
Concil.  
Flor.*

*How manie things are necessarie to be known concerning the doctrine of the holie Eucharist or B. Sacrament?*

Five; the first is the truth

*Mat. 2.  
1 Cor.  
11.*

therof. The second, is the change of bread and wine into the Bodie and Bloud of Christ. The third, a due adoration therof. The fourth, the oblation of it. And the fift, the receauing of the same.

*What is the truth of this Sacrament of the Eucharist?*

*Mat. 16  
Mar. 14  
Luc. 22.  
Iohn. 6.*

This it is: that Christ true God and man, is truly and intirely contained and presene with vs in this Sacrament, after a Priest rightly ordained, hath consecrated the bread and wine with those mystical words prescribed and deliuered by the same our Sauour Christ.

*What change is there made by vertue of those words, wherewith the Priest doth consecrate this holy Sacrament?*

This, that by these words, through the power of Christ the bread and wine are changed and transubstantiated into the Bodie and Bloud of our Lord; so as the sayd bread and wine after consecration doe altogether cease, and are not at all in the Eucharist.

*Mat.  
26.  
Concil.  
Lat.*

*What adoration is due to this Sacrament?*

The verie same truly, which is due to Christ our Lord and eternal God, whome we acknowledge to be there pre-

*Mat. 4.  
Ap. 14.  
Psal.  
98.*

sent; and therefore we do humbly worship this Sacrament with greatest deuotion both internal and external, and with such religious reuerence both of bodie and mind as is requisit.

*Why is this Sacrament held to be an Oblation?*

Because it is the Sacrifice of the New Law, that is a pure and vnbloudie offering succeeding the bloudie Sacrifices of the Iudaical Law; which Sacrifice is celebrated in holie Masse for al the faithful Christians, liuing & dead. Whence it proceedes, that the Eucharist is not only of deuotion receaued by Christian people,

but also is by Priests daily offered in continual remembrance of the passion & death of our B Sauour, and also auayleth for expiation of finnes; and in that kind hath alwayes been so celebrated in the Church.

*What is to be obserued in the receauing this Sacrament?*

That which faith and the authoritie of our holie Mother the Church doth teach vs, to wit, that it is sufficient for a lay person to receaue Christ wholly vnder one kind, or signe of bread alone, and that by this receauing of the Sacrament it followeth, that whosoever cometh and recea-

*Concil  
Const.  
& Flo  
Inc. 24.  
Act. 2.*

ueth worthily, doth thereby obtaine abundant grace of God, and afterwards life euerlasting, which is the true and intire fruit of this Sacrament; and this becomes the more effectual, the oftner this sacred and holesome Communion is worthily frequented.

*What is Pennance?*

Pennance is a second Table after shipwrack, and a Sacrament necessarie for al that haue fallen into sinne after Baptisme, in which Sacrament remission of sinnes, both is demanded by the penitent, and given by the Priest.

*How manie parts be there of Pennance?*

There are three. 1. Contrition, or grief of a soule detesting her sinnes, and aspiring to a better life. 2. Confession, or an expression of ones sinnes made vnto a Priest. 3. Satisfaction, or a reuenge and punishment taken of ones self for his offences, thereby to bring forth fruits worthie of true pennance.

*What is Extreme-Vnction?*

Extreme-Vnction is a Sacrament, whereby the sick in greatest troubles of their sicknesses, are, with holie oyle and sacred words of our Sauour eased, cōforted, and strengthened, the more happily to depart out of this world; and

*Psal.*

50.

*Iac. 5.**Mat. 3.**Iac. 5.**Concil.**Flor.*

their bodies also, if so to God it seeme expedient, are restored to health.

*What is Order?*

*Mat. 10  
1. ad  
Tit 3.  
Act.  
13.*

Order is a Sacrament, by which power is giuen to Priests and other Ministers of the Church, duly and decently to vndergoe Ecclesiastical functions.

*What is Marrimonie?*

Marrimonie is a Sacrament, whereby man and woman lawfully contracting, doe enter into an vnseparable fellowship and companie of liuing togeather; and are endowed with diuine grace, both with honestie and Christian care to beget and bring vp

children, as also to the end that the sinne of filthie lust and incontinencie may thereby be auoided.

*Is there anie difference amongst the Sacraments?*

There is truly; for Baptisme, Confirmation, and Order being once ministred, are neuer more reiterated to the same partie, as the rest are. Also, Baptisme of necessitie must be receaued of al; the Eucharist, of such as are of yeares of discretion, and Penance of those that are fallen into sinne after Baptisme. As for the rest, it is free for euerie man's choice, to vse them; so as yet none contemne or ne-

glect the when time requires.

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THE V. CHAP.

Of the duties of Christian
Iustice.

*How manie are the duties of
Christian Iustice?*

*Esay. 1.
1. Iohn.
3.*

THese two: Decline from
euil, or sinne; and doe
good, or the dutie of righ-
teousnes.

*How can a man auoyd sinne, and
doe good, or performe
righteousnes?*

A Christian, though he be
not able of himself, yet
strengthened

strengthened with the grace &
spirit of Christ, can & ought,
as much as the condition of
this life doth permit, to liue
iustly, and keep the Com-
mandments.

How manifold is sinne?

Twofold: Original & Actual. *2. Cor. 3.
Luc. 1.*

What is Original Sinne?

Rom. 8.

Original sinne is that which
we bring with vs from our *Rom. 6.*
birth, and is forgiven vs by
Baptisme through Christ.

What is Actual sinne?

Actual sinne is that, which
we say, doe, or couet against, *S. Aug.*
or besides the law of God, or
the Church.

How manifold is Actual sinne?

It is two-fold; Mortal, so

F

Iac. I.
Ezec.
18.

called, because it bringeth present death to the soule; For the soule, that sinneth shal dye: And Venial, 'so called, because it is easily pardoned: without which in this life euen the iust doe not liue.

By what degrees do we fal into Sinne?

Iacob. By these three: Suggestion of the Enemy; Delight of our owne part; and consent or a determinate wil to sinne.

Which are the highest degrees of sinners?

Psal. 5. These; to wit, when men doe wittingly and willingly
Rom. 2. sinne of meer malice; and
6. when also they do glorie in their sinne, and oppose themselves against such as admo-

nish them, and wholly doe contemne their wholesome admonitions.

Why is sinne to be eschued?

Because it offends our Lord God, and depriues the offender of the chiefest good, and brings him the greatest harm; whilst it takes away from him the blessed fruition of God, and doth ingulf him in the euerlasting paines of Hel.

Which are those that are called Capital Sinnes?

Those, from which as from certain heads and fountains al other sinnes doe proceed.

How manie are those Capital sinnes?

Seauen: Pride, Couetousnes, Luxurie, Enuie, Gluttonie,

De his Anger, and Sloath.

Greg. l. By what meanes may these finnes
3. Mor. be shunned and ouercome?

If we doe cooperate with
 the grace of Iesus Christ, seriouſ-
 ly considering the danger and
 & damage these finnes bring
 vnto vs, and withal exercising
 the seauen vertues opposite
 vnto them.

*Which be those Vertues that are
 opposit to the Capital finnes?*

These seauen : Humilitie,
 Liberalitie, Chaſtitie, Beni-
 gnitie, Temperance, Patience,
 Deuotion or diligent ſeruing
 of God.

2. Pet.
1.

*Which are the finnes that are sayd
 to be committed against the
 Holie-Ghost?*

Those that of their owne
 malice doe so exclude Gods
 grace, that they can neither be
 forgiuen in this world but
 very hardly, nor in the world
 to come.

Mat. 12
Mar. 3.

*How manie are the finnes against
 the Holie-Ghost?*

Six. Presumption of the
 mercie of God, or impunitie
 of sinne, desperation, impug-
 ning of the knowne truth,
 enuie at fraternal Charitie, ob-
 stinate stubbornnes, & impe-
 nitence.

*Which are the finnes that are sayd
 to cal to Heauen for reuenge?*

Those that of themselues
 are most abominable, and
 openly doe breake all lawes of

human charitie; whence they are sayd in holie Scripture to crye to Heauen for vengeaunce; and indeed are manie times in most fearful manner punished by God in this life.

How manie are those finnes that crye to heauen for vengeance?

Gen. 4.

Exod.

22.

Iac. 5.

These foure: Wilful murder, the sinne of Sodome, Oppression of the poore, widewes, and orphans; and Defrauding labourers of their wages.

In what things are we accessarie to other men's finnes?

In those, which indeed are done by others, but yet so as we are either the authours or helpers therunto, or at least doe not hinder them when we may; and therefore are they

also imputed vnto vs.

How manie wayes may other mens finnes be imputed to vs?

These mine wayes: by counsel, commanding, consent, prouoking, praying or flattering, concealing others faults, winking at, or not taking notice thereof, partaking, and by vniust defending of another man's euil deed.

Which are called the works of the flesh.

Such as men living according to the flesh, and degenerating from Spiritual Children of God, are wont to commit.

Which are those works of the flesh?

S. Paul rehearseth them in Gal. 5.

„ this manner : The works of
 „ the flesh are manifest, which
 „ are these : Fornication , vn-
 „ leannes, dishonestie , riotous-
 „ nes, worship of Idols, force-
 „ ries, enmities, strifes, emula-
 „ tion, brawles, discords, sects,
 „ enuie, man-slaughters, drun-
 „ kennes , commessations and
 „ such like; which I foretel you,
 „ as I haue foretold you , that
 „ whosoever do commit such
 „ things, shal not attaine the
 „ kingdome of God.

*Is it enough for a Christian to fly
 evil, and decline from sinne?*

Psf. 26.

Rom. 2.

Iacob. 4

In no wise; but it behoueth
 him also to doe good, & prac-
 tise vertues. Otherwise, he that
 knoweth what is good, and doth it

not, doth sinne.

1. Cor. 7

What good must a Christian doe? *Eph. 4.*

In general, he ought to do
 what good soever the Law of
 Nature, God, or Man doth
 command, but in particular,
 euerie one according to his
 vocation ought with thanks-
 giuing to discharge his calling
 and to cooperate with the ho-
 lie grace of God: *For euerie tree*
that beares not good fruit, shal be
cut downe, & thrown into the fire.

Mat. 3.

& 7.

*Which are the principal kinds
 of good works?*

Those by which we liue so- *Tit. 2.*
 berly, iustly, and piously in
 this world; and by which the
 verie Iust themselues become
 more and more iust, and holie
 men become dayly more
 holie.

How manifold are these kinds of
good works?

Threefold, to wit, Fasting;
Almes-deeds, & Prayer; whe-
rof we read thus: *Prayer is*
Iob. 12. good, with Fasting, and Almes-
deeds.

Bre-
thren
labour
shas by
good
works

What is the fruit of good works?

They haue the promise and
reward both of this and eter-
nal life; they pacifie God, con-
serue and augment grace, and
finally they make a Christian
man's calling sure and perfect.

What is Fasting?

To abstaine from eating of
flesh vpon certaine dayes, ac-
cording to the custome and
prescript of the Church; and
by making one meale a day,

7 you
I make
I sure
your
voca-
tion and

to liue thereby more sparing- *election.*
ly. But if we vnderstand this *2. Per.*
word, *Fast*, in a more general *1.*
sort, it is euerie chastisement
of the bodie piously vnderta-
ken, that eyther our Flesh may
become subiect to the spirit, or
obedience be exercised, or
God's grace impetrated.

What is Prayer?

Prayer is a raising vp of the *Domas.*
mind to God; whereby we ei-
ther aske that we may be de-
fended fro euil, or that things
necessarie to our body and
soule may be bestowed vpon
vs and others, or lastly praise
and giue thanks to God.

What is Almes-giuing or Mercie?

It is a good deed, whereby *Mat. 25*

we haue compassion of another bodies miserie, and succour him therin.

How manie sorts of Almes-deeds or works of mercie are there?

Two sorts, for some are corporal works of mercie, and others spiritual; because they belong to the releeuing eyther of corporal or spiritual necessitie.

How manie are the corporal works of mercie?

Seauen.

To feed the hungry. To giue drink to the thirsty. To cloath the naked. To ransom captiues. To harbour the harbourlesse. To visit the sick. To bury the dead.

How

How manie are the Spiritual works of mercie?

There are also seauen.

To admonish sinners. To instruct the ignorant. To giue Councel to the doubtful. To pray to God for the quick and dead. To comfort the afflicted. To support patiently iniuries. To pardon offences.

Which are the chiefest vertues of al others?

Next to the three Theological vertues, Faith, Hope, and charitie, wherof we haue already spoken, the chiefest which become Christiāns most of al, are the cardinal vertues.

G

Which are they you cal Cardinal
vertues?

Those that are as it were the
fountaines whence other ver-
tues are deriued, or as the car-
dines, that is hinges, wheron
other vertues depending, a
Christians soule by holie life
is opened to God, and shut to
the World, the Flesh, and the
Diuel.

*How manie are the Cardinal
vertues?*

Four; Prudence, Iustice,
Temperance, and Fortitude;
whereby a man through
Christ doth come to liue pru-
dently, vprightly, temperatly,
and couragiously, & so please
God.

Which are called the gifts of the
Holie-Ghost?

Those 7. which rested, *Esay. 11.*
saith the Prophet, vpon our
Sauour & from him as foun-
taine of al grace, are deriued
to others; to wit, the gift of
wisdom, Vnderstanding,
Counsel, Knowledge, Fortitu-
de, Pietie, & the Feare of God.
What are those things which are
called the Fruits of the Holie-Ghost?

Those which people fearing
God, and liuing according to
his Spirit do bring forth in
their soules; and by which
Spiritual men are knowne
from carnal.

*Which are the fruits of the
Holie-Ghost?*

Gal. 5.

S. Paul doth rehearse them

in this manner: charitie, Ioy,
Peace, Patience, Longa-
nimitie, Bountie, Meek-
nesse, Fayth, Modestie, Conti-
nencie, Chastitie.

*Which are called Euangelical
Beatitudes?*

Those, for which in the
Gospel euen such people,
as otherwise according to
the world, seeme to be alto-
gether wretched and vnfor-
tunate, are notwithstanding
declared to be Blessed & most
happie.

*How manie are those Euangelical
Beatitudes?*

Eight, which our Sauiour
Christ did thus deliuer vpon
the Mountain.

1. Blessed are the poore in
spirit, for theirs is the king-
dome of Heauen.

2. Blessed are the meek, for
they shal possesse the land (of
the liuing.)

3. Blessed are they that mourne
for they shal be comforted.

4. Blessed are they that hun-
ger and thirst after iustice, for
they shal haue their fill.

5. Blessed are the Merciful,
for they shal obtaine mercie.

6. Blessed are the cleane of
hart, for they shal see God.

7. Blessed are the Peace-ma- *Mat. 17*
kers, for they shal be called
the Children of God.

8. Blessed are they that suffer
persecutiō for Iustice for theirs

A short
is the kingdome of Heauen.

Which are called Euangelical
Counsels?

Those which in the Ghospel
are propounded by Christ, not
by way of commanding but
counselling, as things not ne-
cessarie for al to Saluation, but
more expedient and profita-
ble for those that vndergoethé.

Which are called Euangelical
counsels?

These principally, to wit,
Voluntarie Pouertie, Perpe-
tual Chastitie, & entire Obe-
dience, which for God, is reli-
giouly yealded to man.

*What be those things, that are cal-
led the last things of man?*

Those which last of al doe

happen to man, & are Death,
Iudgement, Hel, and Heauen-
lie glorie. Wherof Salomon
speaketh thus: *In al thy works*
remember thy last things, and
thou wilt neuer Sinne.

It is not absurd that they forgive
sinnes which haue the Holie Ghost, for
when they remis or retayne, the Holie-
Ghost remitteth or retayneth in them,
and that they do two wayes, first in
Baptisme, and then in Pennance Cy-
ril. lib. 12. c. 56. in 10.

Let euery one my Brethren I beseech
you confesse his sinne whiles he is yet
aloue, while his confession may be ad-
mitted, whiles satisfaction and remis-
sion made by the Priest is acceptable
before God. S. Cyprian de lapsis
au. 11.

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## A B R I E F MANNER TO EXAMIN THE

Conscience, for a General  
Confession.

**B**EFORE we begin the Examen  
itself, we must vnderstand  
some few things which may help  
vs for the better performing of so  
great a matter, as this is, to make a  
good Confession.

1. And first of al, we must take  
it in hand, as a matter wherof de-  
pendeth the peace, tranquillitie,  
and securitie of a good Conscience  
for al our life after: and therefore  
it behooueth vs to examin our  
Conscience with great care, and  
exaction.

## a General Confession. 81

2. Secondly, he that maketh his  
Confession, must necessarily haue  
*Contrition*, or at least *Attrition*, that  
is, sorrow and detestation of sinne  
committed, because it is an offence  
of God whom we loue aboue al  
things, or for that, sinne causeth the  
enmity of God & our eternal dam-  
nation; with a firme purpose of  
changing our life, and not offend-  
ing God any more hereafter mor-  
tally. And for want of such a pur-  
pose, and true hatred of sinne, when  
we come to Confession, many ty-  
mes our penance is vnperfect: and  
the cause why men fal often, and  
reiterate the same sin, is because  
they neuer had sufficient notice of  
the enormity and miserie of sinne,  
nor due hatred, and abomination  
of so great an euil: nor (consequent-  
ly) so firme a resolution and pur-  
pose as was necessarie, to auoyd it.

3. Thirdly, our Confession must  
haue these conditions; first, it must



be entire, of al the mortal finnes, which a man hath committed, and can cal to remembrance after examining of himself: expressing euerie one in particuler, in kind, and number, and al such circumstances as do either change the kind, or number of the sinne. And if he doth not distinctly remember the number, he ought to tel it a litle more or lesse, as he can remember; or at least how long time he perleuered in that sinne; if he fel into it vpon euerie occasion, and how often, more or lesse, the like occasions were offered.

4. The second condition is, that the Confession be faithful; that is, true and sincere, not sparing to tel anie sinne which a man hath committed, nor accusing himself of those which he hath not committed: but telling the doubtful things as doubtful; and the certain as certain. It must also be plaine and sim-

ple, not artificially composed: without excuse, couering, or diminishing anie thing at al, making his reckning, that he confesseth his finnes to God, who already knoweth them, although his Diuine wil be, that we confesse them to the Priest, as to his substitute and our Iudge, and receaue the pennance due therunto: wherof one part, & not the least, is the shame and confusion to acknowledge our fault. Which notwithstanding is a thing so founded in reason and iustice, as the verie Heathens of good vnderstanding did perceau the conuenience and necessitie of that which Christ our Sauour hath instituted for the remission and remedie of sinne in this Sacrament: and so one of them sayd; *Innocentie proxima, est humilis Confessio*, that is: the first degree of Innocencie, is not to offend; but when offence is committed, the next that is required, is,

that the offender do humbly acknowledge and confesse his fault. And whosoever reflecteth vpon himself being offended, wil find, that by instinct of nature, and iustice, he requireth as the first disposition for pardon, that the offender, though he be his owne brother or child, acknowledge that he hath done amisse, and be sorie for it; and haue purpose not to do the like any more. Which is in substance, that which God Almighty, as a most careful father, requireth, of al Catholicks, as of his chosen and beloued children; mingling iustice and mercie in this Sacrament (as in al other his works) to facilitate our saluation, in such manner as is most conuenient for vs.

5. The third condition is, that it be with obedience; that is, that the penitent haue purpose to do whatsoeuer shal be imposed him by

by his Confessour: to accept the remedies for his sinnes, which shal be prescribed, and to auoid al the occasions of sinnes which he shal forbid him: likewise, to make restitution and satisfaction, when there is obligation iustly to do it: & finally to accept the penance giuen him by his Confessour.

6. By al which, we see that it is necessarie, that we disclose faithfully our sinnes in this Sacrament, which is a tribunal of iustice that God hath left in his Church, for the remedie of sinne and comfort of sinners: where the Iudge being man, cannot know the secret offences but by the declaration of the offender himself, nor proportionate the sentence and remedie, which, according to Iustice and Prudence, he is bound to giue, but by way of the penitent's confession; who (as experience teacheth) doing his dutie, findeth so great comfort and assurance (founded in *Christ's* word and promise which

H

cannot fayle ) that his finnes be forgiven him as often as he receaueth absolution from the Priest lawfully authorized, that no comfort in this world is comparable to it. And hereupon it cometh, that Catholick men, the more learned and wise they be, and the more care they haue of their eternal saluation, and to keep themselves in Gods grace, so much the more often they frequent this holie Sacrament, some euery month, some euery week, yea and some euery day, for the admirable fruits, benefits, and comforts they find in it.

7. And heer cometh to mind, a notable obseruation, made of this matter, by the first Christian, baptized in the Island of *Iapan*. His name was *Bernard*, a man without learning, but of extraordinary prudence and capacitie; and therefore was sent to informe the Pope *Paulus III.* of the progresse of Christian religion in those Countreyes. This man by his owne experience obserued

that he had no feare nor shame to converse with anie man, that knew not his secret finnes: but if by occasion, he should come to know them, that then he should be ashamed, and feare his presence. But as he sayd to a confident friend of his ( of whom I had this, and many other notable things concerning the same person ) he found the quite contrarie with his Confessour, whom he sayd he feared, and was loath to come neere him before he knew his finnes; but after his Confession, he feared him no more, but loued him above the rest, and desired to be alwayes in his companie.

8. By this effect of the Sacrament, which he greatly admired, he inferred, that it must needs be a work more then human, that was able to conquer and change a mans natural affection so much, in the most difficult matter. The cause of his admiration was, for that, as a man vnlearned in poynts of Diuinitie, he considered not the diffi-

rence between the Priest's knowledge, and Authoritie to pardon, and take away the root of shame, and another man's knowledge, that had no power to deliuer the party from his finnes, & restore him to Innocencie. And in truth there can be required no greater proofes of the Diuinitie of *Christ*, and that the Christian Catholick Religion is of God, then that our Saviour being so wise, as the verie Iewes his Enemies cannot but acknowledge, would command such as were to be his disciples, amongst other things that passe mans capacitie and strength, to pardon and loue their enemies, and confesse their secret finnes.

9. And so not long ago my self saying Masse before day, in a Church where were sitting a dozen Religious Confessours; I saw about euery one of them a great number of yong men, Gentlemen and other students of the Vniuersity, pressing, who might be the first to tel his Confessor the faults he

had committed al the week before, which only God could do. And for my self though I had been a Paynim, or an Infidel, I should haue needed no other miracle to beleue in *Christ*, and to make me a Catholick: for al the power of the World could not haue done this, if he that made the law had not been Omnipotent, and supplied with his grace, that which Nature otherwise were not able to do.

10. Lastly, when we begin our Confession, we must kneel downe reuerently vpon our knees, for humilities sake, as in the presence of God, at one side of the Priest: and hauing made the signe of the Crosse ask his benediction, saying: *Benedic Pater*: And afterwards beginne our general Confession in Latin in this manner following; or in English if we cannot read Latin.

C O N F I T E O R *Deo Omni-*  
*potenti, Beata Maria semper*

*An Examen for*  
*Virgini, Beato Michaeli Archangelo,*  
*Beato Ioanni Baptista, Sanctis Apo-*  
*stolis Petro & Paulo, omnibus San-*  
*ctis, & tibi, Pater, quia peccavi ni-*  
*mis cogitatione, verbo, & opere, mea*  
*culpa, mea culpa, mea maxima culpa.*

*Ideo precor Beatam Mariam sem-*  
*per Virginem, Beatum Michaelm*  
*Archangelum, Beatum Ioannem Ba-*  
*pistam, Sanctos Apostolos Petrum*  
*& Paulum, omnes Sanctos, & te,*  
*Pater, orare pro me ad Dominum*  
*Deum nostrum.*

*In English thus:*

*I confesse to Almighty God, to the*  
*Blessed Virgin Marie, to the Blessed*  
*S. Michael the Archangel, to the*  
*Blessed S. Iohn Baptist, to the Holie*  
*Apostles S. Peter & S. Paul, to al the*  
*Saints, & to you, my Ghostlie Father,*

*for that I haue grienously offended in*  
*thought, word, and deed; through*  
*my fault, my fault, my most grienous*  
*fault.*

*Therefore, I beseech the Blessed*  
*Virgin Marie, the Blessed S. Michael*  
*the Archangel, the Blessed S. Iohn*  
*Baptist, the Holie Apostles S. Peter*  
*and S. Paul, al the Saints in Heauen,*  
*and you, my Ghostlie Father, to pray*  
*to our Lord God for me.*

*Where it is to be noted, that*  
*some say al the Confiteor before*  
*their Confession: and others*  
*(perhaps better) do deuide it into*  
*two parts; first, til they come to*  
*these words, My fault &c. where*  
*Catholick people vse to knock*  
*their brest, in signe of repentance*  
*and sorrow, as the Publican is*

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sayd to haue done in the Ghospel,  
that deserued pardon for his hu-  
militie, when the proud Pharise  
was reiected ; and then go for-  
ward with their confession.  
Which being ended, they con-  
clude with the words following:  
*Therefore, I beseech the Blessed Vir-  
gin &c.*

~~~~~  
*Look how the power of a traitour
is brought to nothing, when, the trea-
son is reuealed : see those infernal
theenes (the Diuels) doe runne
away, when they perceiue that (by
humble and entire confession
of the finnes thy were authors of)
they are discovered. Hier.*

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## THE EXAMEN VPON THE TEN Commandments.

*Of the first Commandment : that is,  
Of honouring God aboue  
al things.*

CONCERNING Faith : If  
he haue believed whatsoeuer  
the holie Roman Church belie-  
ueth ; or to the contrarie hath  
had anie erroneous opinion ; or  
with words, and exteriour si-  
gnes, hath made shew or anie  
Heresie, or Infidelitie, or com-  
mitted anie act contrarie to the

*An Examen for*  
true honour and adoration of  
God.

If he haue been ouer-curious,  
to search into matters of *Faith*,  
measuring them with humane  
reason. Or if he haue doubted of  
anie article of the same.

If he haue kept Books, either  
written by Hereticks, or for anie  
other respect, forbidden by the  
Church.

If he haue learned the prayers,  
& other necessarie things, which  
euerie Christian is bound to  
know: as are the Command-  
ments of God, and the princi-  
pal mysteries of the Faith.

If he haue giuen credit to anie  
sort of superstitions, enchan-  
ments, diuinings; or vsed them

either by himself, or by meanes  
of others.

If he haue procured by way  
of Lots, to find out anie Theft,  
or to know anie secret thing.

If he haue carried about him  
superstitious writings for his  
health, or for anie other end; or  
hath induced others to do the  
like.

If he haue giuen credit to  
dreames, or sooth-sayings, taking  
them as a rule of his actions.

If, for too much presumption  
of the mercie of God, he hath  
committed anie sinne, or perse-  
uered in euil, and differred his  
amendment.

If in aduersities he hath had  
more confidence in creatures, &



*An Examen for*  
in worldlie helps, then in God.

If, for too much distrust of the mercie of God, he hath despayred of amendment of life, or of the remission of his sinnes.

If he haue murmured against God, as though he were not iust, or blasphemed his prouidence.

If, for feare, or other humane respect, he hath had mind to offend God, or not to do that which he was bound vnto for his seruice.

If he haue cursed or blasphemed God, or his Saints, or other Creatures: and he must expresse the blasphemies which he hath spoken.

If he haue exposed himself to anie danger of mortal sinne; or  
taken

taken delight of anie sinne done in time past.

If he haue persecuted, or injured with words anie vertuous persons: detracting their good works, or being cause that they leaue them: and in particular, if he haue dissuaded, or hindred anie from entring into Religion, or from anie other act of vertue.

*Of the second Commandment; Of taking the Name of God*  
in vaine.

**I**F he haue sworne that which was false, knowing it to be a lye, or doubting, although it were true, or of a matter of smal importance.

If he haue sworne to do anie unlawful thing, which afterward



he hath not obserued; or had not intention to performe it, at that time, in which he did sweare.

If he haue been cause that anie did sweare false, or not obserue the lawful oath which he made.

If he haue sworne in manner of cursing; as men are wont to say: If I do, not such a thing, let such, or such euil happen vnto me.

If he hath sworne to do anie euil, or anie thing which was a sinne, or not to doe anie thing which was good.

If in Iudgement he hath sworne false, or being asked by order of law hath not answered agreably to the intention of the Iudge: or hath counseled others to do the like. In which case, not only he

sinneth mortally, but if there followed therof anie harme of his neighbour, he is bound to restitution.

If he haue had a custome of swearing often without consideration, or care to know, if it were true or false.

If he haue made a vow to do anie good thing, and hath not cared to performe it: or hath deferred ouermuch the execution therof.

If he haue made anie Vow with a mind not to fulfill it.

If he haue made a vow not to do anie good thing: or to do anie euil thing, or for an euil end.

*Of the third Commandment; Of sanctifying the Holie-dayes.*

**I**F he haue not obserued the Holie-dayes, but ei her done himself, or commanded others to do such works as are prohibited by the Church : or consented vnto those which do the like.

If he haue omitted to heare a whole Masse vpon Holie-dayes commanded to be kept, without lawful cause; or hath been cause that others did the same.

If being present at Masse vpon anie Holie-day commanded, he hath been ( for a notable time ) volūtarily distracted, by talking, laughing, or busying himself in impertinent things.

If he haue not procured, that those which be vnder his charge, do heare Masse vpon the Holie-dayes.

If he haue not gone to Confession, at least once a yeare; or haue not procured that others of his charge haue done the same.

If he haue gone to Confession, without necessarie examination of conscience, or without purpose of leauing anie sin : or of shamefastnes, or other humane respect, hath cōcealed anie sinne; which is a most grievous sacrilege; for he lyeth not to man, but to God.

If euerie yeare at Easter he hath receaued the Blessed Sacrament of the Altar, and that with conuenient disposition.

If with conscience, or doubt of mortal sinne, he hath receaued, or ministred anie Sacrament

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of the Church.

If he haue fasted the *Lent, Vigils,*  
and *Ember-dayes*, being bound  
therunto: or if on such dayes he  
hath eaten prohibited meates, or  
been cause that others did the  
same.

If for gluttonie he would not  
haue regarded to do against anie  
commandment: or if he haue  
eaten or drunk ouer-largely,  
with notable detriment of his  
health: or if voluntarily he hath  
been drunk.

If he haue violated the Church  
with anie carnal sinne, or with  
bloudshed.

If he haue incurred anie Ex-  
communication: or whilst he was  
excommunicated, hath receaued

*a General Confession.*      103  
anie Sacrament, or been present  
at the Holy Office of the Church:  
or if he hath conuersed with Ex-  
communicate persons, or such as  
were suspected of Heresie, in cases  
prohibited.

If he haue done anie iniurie,  
or irreuerence to holie Images,  
Relicks, or anie other sacred  
thing.

If being bound to say his Of-  
fice he haue omitted it wholly, or  
any part therof: or in the saying  
of it been voluntarily distracted.

If for slouth or negligence, he  
hath left vndone any good work  
to which he was bound.

*Of the fourth Commandment: Of*  
honouring our Parents.

**I**f he haue borne litle reuerence to his *Father* or *Mother*, despising them, or offending them, with deeds or iniurious words.

If he haue cursed his father or mother, or detracted their good name, or dishonoured them in their absence.

If he haue not obeyed his parents or superiours, in iust matters, and such as might result to notable detriment of the familie, or of their owne soules.

If when his parents haue been in necessitie, he hath not succoured them, if it were in his power.

If deliberately he haue desired their death, that he might haue the inheritance &c.

If he haue not fulfilled their

Testaments and last Wils, after their death.

If he haue loued his parents, children, or kins-folks in such sort, that for their loue he hath not cared to offend God.

If he haue not obserued the iust lawes and decrees of his superiours.

If he haue detracted, or spoken euil of Superiours, Ecclesiastical or Secular, of Religious persons, Priests, Teachers &c.

If he haue not succoured the poore if he could, especially in extreme or grievous necessitie: or if he haue been stern or cruel vnto them, treating them sharply with words or deeds.

If those which be fathers and

*An Examen for*  
mothers, haue cursed, or wished  
euil vnto their children.

Also if they haue brought  
them vp as they should, teaching  
them their prayers, and Christian  
doctrine, and reprehending and  
correcting them, especially in  
matters of sinne, and occupying  
them in honest exercises, to the  
end they be not idle, and take  
some euil course, or want meanes  
to liue.

That which is sayd of Chil-  
dren, is vnderstood also of ser-  
uants, and others of the familie,  
of whom care is to be had, that  
they know things necessarie, and  
obserue the Commandments of  
God, and of the Church.

*Of the fifth Commandment: Thou*  
shalt not kil.

**I**F he haue carried hatred to-  
wards anie person, desiring to  
be reuenged: and how long he  
hath stayed therein.

If he haue desired anie man's  
death, or other great euil or do-  
mage in his bodie, or good name,  
honour, temporal or spiritual  
goods.

If he haue been angry with  
anie person, with intention to do  
him harme, or to be reuenged of  
him.

If contending with others, or  
in other sort, he haue stricken,  
wounded, or killed; or com-  
manded, or consented vnto  
others to do the same: or (being

done by others ) approued it, or giuen ayd , counsel , or fauour therunto.

If hauing offended others , he hath refused to demand pardon, or reconciliation ; or haue not sufficiently satisfied for the offence.

If he haue refused to pardon or remit iniuries , to those which haue offended him.

If for hatred he haue omitted to speake vnto, or to salute others: or without hatred, yet with scandal of his neighbour.

If in aduersitie and misfortunes, he haue desired death ; or with furie and anger stroken or cursed himself, or mentioned the Diuel.

If

If he haue cursed others, either aliue, or dead ; and with what intention.

If he haue sowed discord, or caused enmitie between others ; and what harme hath ensued therof.

If for hatred or enuie, he hath been immoderately sorie for the good and prosperitie of others, temporal or spiritual ; or hath reioyced at anie harm, or notable damage of others.

If in anger he hath offended others with iniurious and contumelious words.

If he haue flattered others, praying them of any sinful act.

If with his euil example , or counsel , or with praying that

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which was euil, or reprehending that which was good, he hath been cause, that anie man left anie good work which he had begun, or if he haue induced to anie sinne, or to perseuerance therein.

If he haue omitted to correct, and admonish anie person of anie sinne, when he could, and probably hoped thereby the other's amendment.

If he haue giuen receit vnto out-lawes, and murtherers, or with his counsel, and fauour, or otherwise assisted them.

If he haue spoken euil of his neighbour, manifesting anie secret fault of his, to discredit him, or cause him other harm.

If he haue stroken iniuriously any Ecclesiastical or Religious person: wherein also there is Excommunication.

*Of the sixt, & ninth Commandments:*

Thou shalt not commit Adulterie. Thou shalt not desire thy Neighbour's wife.

**I**F he hath giuen consent to anie carnal temptation.

If he haue taken delight deliberately in anie filthie cogitation.

If he hath been negligent in casting away euil cogitations, when he feeleth himself in danger to giue consent, or take delight in them.



If he hath spoken, or heard vn honest words.

If he hath sent letters, messages, to dishonest ends &c.

If he hath vsed vnechast lookes, behauiour, gesture, or apparel, or dayning it to any euil end.

If he hath vsed vnechast touching, kissing, embracing &c.

If he hath committed anie carnal sinne actually, wherein he must explicate the necessarie circumstances, as the persons, whether they were Religious, or Secular, vowed to virginie, married, or vnmarried, which may aggravate the greatnes of the sinne.

If he hath not auoyded the occasions of this sinne, nor armed him against temptations.

*Of the seauenth, & tenth Commandment.* Thou shalt not steale. Thou shalt not desire thy Neighbours goods.

**I**F he haue taken anie thing which belonged vnto others, by deceit or violence; expressing the quantitie of the theft; and in particular, if he haue taken anie sacred thing, or out of anie sacred place.

If he hold any thing of an others without the consent of the owner, and doth not restore it presently, if he be able.

If for not paying of his debts, (when he is able) his creditours haue sustained any damage.

If finding any thing, he hath



taken the same with mind to keep it for himself; the like of those things which happen to come to his hands, which, knowing that they belong to others, he hath not restored to whome he ought.

If in buying or selling, he hath vsed any deceit in the ware, price, measure, or weight.

If he haue bought of those persons which could not sel; as of slaues, bond-men, or children vnder age.

If he haue bought things that he knew or doubted to haue been stolen; or wittingly hath eaten of anie such things.

If only in respect of selling vpon trust, he hath sold for more

then the iust price; or hath bought for lesse then the price, in respect of payment made before hand.

If he haue had a determinate wil to take, or to retayne any thing of other men, if he could; or also if he haue had a deliberate mind to gayne, or encrease his wealth (as men do vse to say) by right or by wrong.

If he haue committed any sort of vsurie, or made anie vsurarius contract, or entred into any vn-iust traffick, or partnership of marchandise.

If hauing wages or pay for any work or office, he hath not done it wel and faithfully.

If he haue defrauded seruants

or work-folks of their hire; or differred their payment to their hindrance.

If he haue moued any sute-in-law against iustice; or if in iustsutes he hath vsed any fraud or deceit, that he might preuayle.

If he haue played at prohibited games; or if in gaming he haue vsed, and wonne by deceit: or hath played with persons which cannot alienate, as are children vnder age, and such like.

If he haue defrauded any iust impost, or toles.

If he haue committed any Simonie in what sort soeuer.

If he haue defrauded the Church of that which was due, as are Tithes, and such like.

If by vnlawful meanes, and euil information, he haue gotten anie thing that was not due vnto him: or hath vniustly hindred others from the obtayning anie benefit, or commoditie.

If he haue giuen any help, or counsel, or in whatsoeuer other manner abetted such as haue taken other mens goods: or (being able and bound therunto) hath not discouered or hindred any Theft.

*Of the eight Commandment:* Thou shalt not beare false

Witnes.

**I**F he haue borne any false witness in Iudgement, or out of Iudgement: or induced others to do the like.

If he haue spoken any vnruth,  
with notable preiudice, or hurt  
of his neighbour.

If he haue detracted from the  
good names of others, imposing  
falsely vpon them anie sinne, or  
exaggerating their defects.

If he haue murmured in wei-  
ghtie matters, against another  
man's life and conuersation; es-  
pecially of qualified persons, as  
Princes, Prelats, Religious, and  
women of good name.

If he haue giuen eare willin-  
gly to detractions, and murmu-  
rings against others.

If he haue disclosed any grie-  
uous and secret sinne of others,  
wherupon hath ensued infamie.  
Which although it were true, and

not spoken with euil intention,  
yet is the speaker bound to re-  
store the other's good name, ble-  
mished by his ouersight.

If he haue vttered any secret,  
which was committed vnto him,  
or which secretly he came to see  
or heare: in which case a man is  
bound to restore al damages,  
that afterward happen by such  
reuealing.

If he haue opened other mens  
letters vnlawfully, or for any euil  
end.

If he haue rashly iudged the  
deeds or words of his neighbour  
taking in euil part that which  
might haue been wel interpre-  
ted, and condemning him in his  
hart of mortal sinne.

If he haue promised any thing with intention to bind himself, and afterwards without lawful cause hath omitted to obserue his promise: which is a mortal sinne, when the thing, which is promised, is notable, or when (for want of the promise) our neighbour hath had any notable losse or damage.

*Of the sinne of Pride.*

**I**F that good which he hath (whether it be of Mind, of Bodie, or of Fortune) he hath not acknowledged as of God, but presumed to haue it of himself by his proper industrie: or if he think to haue it of God yet presumed to haue it by reason of his owne merits, not giuing to God the glorie of al.

If

If he haue reputed vainely that he hath anie vertue which he hath not, or to be that which he is not, or more then that which he is: despising others as inferiour vnto himself.

If he haue gloried in anie thing which is mortal sinne: as to haue taken reuenge, or committed any other sinne.

If to the end that he might be esteemed, and held for a person of value, he hath vanted of any good, or euil, which he hath done (whether truly, or falsely) with the iniurie of God, or his neighbour.

If he haue been ambitious, desiring inordinarily honours and dignities &c. doing to that end

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122 *An Examen for*  
that which he ought not.

If to the end that he may not be noted, and held of smal account, or for feare of the speeches of men, he do that which he ought not, with scandal of his neighbour: or neglect to do that which he ought, as to correct & reprehend others, to conuerse with good persons, to go to Confession, and to do other Christian works.

If he haue stubbornly impugned the truth: or, because he would not submit himself, or seeme to be conuincd, if he hath obstinately defended his manifest errors, against his conscience.

If through arrogancie he hath despised others, doing any thing for their dishonour and despight.

*a General Confession.* 123

If for haughtinesse and pride, he hath been at excessiue charge in Apparel, Seruants, Dyet, and other vanities not conuenient to his estate.

*Gathered out of F. Vincentius  
Bruno of the Societie of I E S V S.*

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Be mindful from whence thou art fallen, and doe Pennance. *Apoc. 2.*

I counsel thee to buy of me gold fire-tryed, that thou mayst be made rich; and mayst be clothed in white garments, that the confusion of thy nakednes appeare not; and with eyesalve anoint thine eyes, that thou mayst see. I, whom I loue, doe rebuke and chastise. Be zelous therefore, and doe Pennance. *Apoc. 3.*

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ACTS OF VERTUE.

IN the making of these ensuing Acts, there must be stirred vp in the wil a liuelie zeale, & affection correspondent to the words; which is not so to be vnderstood, that these Acts are to be made only when you take sensible contentment, and delight, and enioy great plenty of sweet deuotion in making of them, but so, that they be alwayes made with a serious desire and hartty wishes to please God, & practise the vertue the Act wherof you make. And this is in euery ones power to haue, through God's grace, though he be in neuer so great sterilitie, drynes, and desolation. For the Wil and higher part of man is alwayes wel affected, as often as it wil seriously please God, though there be neuer so great repugnance in the appetite, or lower part, say Spiritual men.

An Act of Faith.

I. N. N. doe expressly, and distinctly belieue al, and euery article of the Apostles Creed, and in such sense as holie Church vnderstandeth the same. I belieue that there be seauen Sacraments, and that they were instituted by Christ for the comfort of his Church, to the end of the world; and by the vertue they haue from him, they serue as conducts to deriue, yea as instruments to conferre grace to the worthe receauers. More particularly I belieue, that in Baptisme there is remission both of Original, and al other sinne going before the same:

That in Pennance is forgiſſes of
all actual tranſgreſſions by mea-
nes of the Priests abſolution:
That in the Venerable Sacramēt
of the Eucharist there is the real
preſence of the Bleſſed Bodie and
Blood of Ieſus my Sauour vnder
the formes of bread, and wine:
life to the worthe communicant,
and death to thoſe, who vnwor-
thily preſume to eat therof. I
believe alſo that I am bound to
the keeping of Gods Command-
ments, and the Law of Nature,
as alſo the Eccleſiaſtical lawes
of the Church: and that euery
one ſhal receaue of Chriſt the iuſt
Iudge, at the laſt day, according
to his works: good or euil. Laſtly
I believe in general what ſocuer

the Catholick Church, (*the*
Pillar and ground of truth 2. Tim. 3.)
teacheth and commande:h me to
believe, as alſo I vtterly diſallow,
and diſclaime, what the ſame
condemneth. This is the Faith
which I profeſſe, and wherein I
deſire to be found at the houre of
my death, & in the day of Iudge-
ment.

Acts of Hope.

I reſoſe al my truſt, hope, and
affiance in the mercies of God,
and in the merits of Ieſus Chriſt,
in, and by whom I hope for re-
miſſion of my finnes, and reward
of my good deeds, through whoſe
goodnes I truſt to continue his
ſeruant to my liues end, and at
whoſe merciful hands after my

death I wait for the Saluation of my soule. *This my hope is layd vp in my bosome. Job. 19.*

Although euerie moment (merciful Sauour) I commit many imperfections, yet I hope, gracious Lord, by your good help, to arriue to Christian perfection.

O Lord of infinit mercie, as there was neuer sinner that did cal vpon thee, to whom thou didst not shew mercie; soe I hope that thou wilt haue mercie vpon me, calling vpon thee with al my hart.

Acts of Charitie.

My Lord God, the chiefest Good of al his creatures, in whom alone is al excellencie, and abso-

lute perfection, I loue with al my hart, with al my soule, with al my strength, esteeming, and prising him aboue whatsoeuer is not himself, louing what els is to be loued, in, and for the loue I beare to him.

O deare Iesu King of al beautie & glorie! I wil no other inheritance but thee. O Iesu my desired good! doe not permit me to loue anie thing but thee, and al other things only for thee.

O most vigilāt Lord & keeper of my soule! take now possession of this my hart, which was created for thee, & pierce it with a thousand wounds of pure loue: that I may euer languish in most sweet sorrow for thee, vpon whom de-

pendeth al my good.

Deare Iesu to thee I consecrate my hart : I beseech thee that nothing created may please me, but that I reioyce only in louing of thy infinit Majestie.

O life of my life, more beautiful then al beauties created ! enflame me with a most desired burning , after thy eternal beauty.

O who wil giue me, my Lord, that I may dye for thee ! that by my corporal death, my soule may be ingulfed in thee her rest, and chaste bed-chamber of al diuine delight !

O my infinit Good ! I doe resign to thee al that thy liberality hath bestowed vpon me, that

therby I may please thee; and offer on the Altar of my hart my self in sacrifice.

*Acts of loue towards our
Neighbour.*

Most merciful Lord, I beseech thy infinit goodnes so to illuminate the harts of al sinners, that they may come to doe true penance for their sinnes, and seeke thee with al care, who art the only good of our soules.

Forgiue, sweet Sauour, al those that persecute me, & grant that they may come to loue thee in this life, and after death they may for euer enioy thee in Heauen.

Acts of Contrition.

O my Lord Iesus Christ, true

God, and Man, my Creatour and Redeemer, thou being who thou art, and for that I loue thee aboue al things, it greeueth me from the bottome of my hart that I haue offended thy Diuine Maiestie. Loe here I firmly purpose neuer to sinne any more, and to fly al occasions of offending thee, also to confesse, and to fulfil the penance which shal be enioyned me for the same. And for loue of thee I doe freely pardone al mine enemies; & doe offer my life, words, works, and afflictions in satisfaction for my sinnes. Wherefore I most humbly entreat thee, trusting in thy infinit goodnes and mercie, that by the merits of thy most pretious Blood and Passion,
and

and by the intercession of our Blessed Lady, thy Immaculate Mother, and of al the holie Saints of Heauen, thou wilt pardon me, and giue me grace to amend my life, and to perseuer therein to my death. Amen.

Most merciful Lord, I detest and abhorre al my sinnes onely for thy loue, and resolute to dye a thousand times rather then offend thee in any thing.

Merciful Lord, I detest and renounce al my sinnes, for that they are displeasing vnto thee, & resolute to doe particular penance for thy loue.

O that I might (sweet Iesu) with my bloud cancel my enormous crimes! I resolute for the

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time to come not to commit one venial sinne, although I might gaine thereby al that is precious vpon earth.

O sweet Iesus! how it doth displease me that I haue offended thee! doe not suffer that in time to come I offend thee more.

O Infinit Maiestie! I would if it had been thy wil, that I had dyed before euer I offended thee! Certainly in time to come I will dye a thousand deaths, rather then once to offend thee.

Acts of Humilitie.

I. N. N. doe confesse myself to be a most greuous and wretched sinner, yea a verie sink of iniquitie, who by reason of my manifold trasgressions, and con-

tinual ingratitude, wherewith I haue, and dayly doe offend my glorious Creatour, am no other-wise then as a loathsome, and a vile carcase to be throwne out from the sight & societie of men. Notwithstanding such is the patience and longanimitie of my Lord God, as contrarie to my demerits, I am yet endured to breath, and vouchsafed a roome (though vnworthie the basest) among his other creatures, being in comparison of the verie worst, but a stayne and a corruption: yea as a verie counterfai, among orient Pearles.

That my brethren, and others with whom I liue and conuerse, doe better repute of me, it is by

reason of their vertue, and my deep hypocrisie; their charitie in iudging the best of al, and my dissimulation, who endeavour to conceale that from the eyes of men, which is knowne to mine owne conscience, and (alas) too manifest in the sight of God: yea such is the corruption of mine hart, and soe farre I am from answering to the good motions of God's holie Spirit, & from a due cooperation with his heauenlie grace, as euen my best actiōs, and those wherein I doe most labour to approue myself vnto him, I feare me doe tast too strong of pride, vaine glorie, self-loue and hypocrisie; of which were I once through God's mercie throughly

purged, then haply might I, euen from my hart desire, as I doe deserue, to be contemned of al, and to be accounted not humble, but (as I am in truth) most base, vile, and contemptible.

Most meek Sauour, I confesse here before thy presence, that I am more vile then anie mā liuing.

O most merciful Lord there is not to be found in al the world, a man soe vngrateful, or soe faithles vnto thee as I am.

O merciful Lord, theeues and robbers vpon the highways, would haue serued thee in greater perfection then I doe, if they had receaued soe many fauours, and graces as it hath pleased thy Diuine Maiestie to bestow vpon me.

O most benigne Lord, and my Redeemer, that al men did know my vilenes, and miserie, to the end they might dispise me, that haue soe griuously offended thee.

An Act of Obedience.

I. N. N. who of myself cannot think so much as a good thought, doe notwithstanding stedfastly purpose and resolute by the special grace and assistance of God's holy Spirit, to keep the lawes and statutes of my God, and to walk in the obedience of his commandments to my liues end: and that not soe much in hope of reward, or dread of punishment, as for the loue and bound duty which by the right of Creation and Re-

demption I owe to his Diuine Maiestie, who alone is the soueraigne Good of al his creatures. And for so much as holy Church teacheth that there is no euil so great, as is the euil of sinne, nor anie thing so contrarie to the Diuine Goodnes, therefore I humbly beseech him, whose seruant I desire to be, rather to inflict anie crosse or calamitie vpon me, yea to preuent me with corporal death, before that malice doe change my vnderstanding, or that I yeald consent to the alteration of this my purpose, which here I make to the honour of God, the comfort of my soule, and in the name of the Blessed Trinitie, Father, Sonne, and Holie-Ghost.

An Act of Resignation.

Merciful Iesu thy Diuine wil be now and euer fulfilled, because whatſoeuer proceedeth therfrom cannot but be good, howſoeuer at anie time it may ſeeme otherwiſe to fleſh & bloud. Wherefore I. N. N. denying mine owne Vnderſtanding, Sence, Wil, Appetite and Deſires; yea diſclayming al intereſt and proprietie in myſelf, doe commend into thy gracious hands my ſoule and body together with al giſts of Nature and grace which thou of thy goodnes haſt beſtowed vpon me; being reſolued henceforward not to ſeek mine owne conſolation, mine

owne eaſe, credit, or commoditie, but in place therof to endeauour that in me thy wil alone may be fulfilled, deſiring, and as I truſt in al ſincere & vnſayned affectiō, that it may euen goe with me in al things litle & great, according as thou, my Lord and Sauour, haſt appointed. Therefore whether it be thy pleaſure to ſend me ſicknes or health, pouerty or wealth, honour or contempt, proſperitie or aduerſitie, libertie or imprifonment, life or death, welcome for thy namesake be they, and for that thou haſt ſoe willed and ordayned them. Onely grant that I may be pattaker of thy grace, and continue thy ſeruant for euer. But forſomuch as

the Holie Ghost hath pronounced, that the hart of man is deceauable aboue al things, and therefore hast reserued the search thereof vnto thyself: If then in anie chamber or corner of my breast, there remaine anie self-wil, self-liking, or secret reseruacion contrarie to this my absolute and expresse Act of Resignation, let it be thy merciful work so to root out the same, as that I may truly, though not in the like degree of perfection, say as thou, my Lord and Sauour didst vnto thy Father in the Garden, the night before thy passion, *Non sicut ego volo,* Not as I wil, but as thou wilt, not my wil, but thine be done.

Grant, sweet Iesus, euen for

thy Passion sake, and the honour of thy five woundes, that I may performe what by thy grace I haue thus resolved, humbly, feruently, faithfully, constantly, and farre more perfectly then I haue purposed the same.

An Act of Chastitie.

Most pure Lord worthie of the entire loue of al harts, I resolue for thy loue to abstaine from earthly delights.

Let my hart (o Lord) be made immaculate, in thy iustifications, that I be not confounded.

Psal. 118.

Acts of Pouertie.

Most deare Lord I wil possesse noe other thing but thee, & what I haue only for thee.

Doe not suffer me, sweet Iesu, to haue any affection to riches, honour, beauty, or apparel, that al my desire may be after thee.

Acts of Abstinence.

Deare Sauour, I resolute hereafter to eate and drink no more, then shal be meerly necessary to sustaine this my body with force, only to serue thee.

Grant, sweet Sauour, that I may neuer seek after exquisite meats, to please my tast, but only such things as are sufficient to satisfie, and maintayne life.

I resolute, deare Lord, to chastice this my bodie with hunger and thirst; to conforme myself with thee, the more to please thee.

I purpose (my Lord) to take
away

away my affection and desires from eating, and drinking, and to apply al my affections, and desires wholly vpon thee.

*Acts of Mildnes, Meeknes,
and Patience.*

Most meek Sauour Iesus Christ, I doe resolute infallibly for the time to come, to beare (as a meek Lamb) al iniuries whatsoever shal be done vnto me by my persecutors, to conforme myself to thee, in thy B. Passion.

Most sweet Sauour, with thy help, though I should be importunately prouoked to anger, yet I would shew a mild countenance to such, as should molest me.

Doe not suffer me I beseech thee my Lord, to scandalize, or

disdaine my Neighbours, for any wrong or dammage that may be done vnto me by them.

Most meek Lord, I doe vndoubtedly purpose before thee, that if at any time I shal be molested, and afflicted by any bodie, to forget, and forgiue it presently, and wholly for thy loue.

Most meek Lord if any euer so great or grieuous troubles should befall me for the Catholick faith which I professe, I will beare them with courage and patience for thy loue.

Most louing Iesus, if there should come vpon me infirmities, sicknesses, and griefes, yet would I support them with patience for thy loue.

Grant sweet Sauour, that I neuer goe curiously looking after anie worldly beautie whatsoever. I determine (Sweet Iesu) neuer to look vpon any thing, that may inordinately distract my thoughts from thee, my infinit good.

Grant me my God, to order my speeches, guard my senses, and composedly carry my selfe in al my outward behauiour and actions, with that modestie, puritie, and decencie, as becometh thy seruant, and one that is continually in presence of thee, and al the Saints in Heauen.

Most Modest Sauour Iesus

Christ, keep I beseech thee my mouth, that I may not offend thee with my tongue.

Grant sweet Saviour, that I may be so diligent in the keeping of my tongue, that there may not escape me anie one word that is not necessarie, and profitable for my neighbours.

Acts of gratitude.

Most sweet Lord, I render vnto you infinit thanks for your great mercie and benefits, as wel natural as supernatural, which out of your great goodnes you haue bestowed vpon me.

O most merciful Lord! what is al that euer I can doe in recompence of the infinit benefits which you haue done me, in my Crea-

tion, Iustification, Conseruation, with other helps and inspirations?

O most desired Lord! at this instant according to my deserts, I should be burning in the ardent flames of Hel, if out of thy infinit mercie thou hadst not deliuered me; what thanks then shal I render for soe singular a fauour? Most merciful God! in the best manner that I know, or can, I cal to our Lord and Saviour *Iesus Christ*, the B. Virgin, and al the *Quires* of Angels, and souls of the iust in Heauen, and earth; beseeching them that they would helpe me to render the thanks which I owe for thy infinit benefits receaued.

Acts of magnanimity.

Giue me sweet Iesu, an heroi-
cal hart, and ful of valour, that
I may produce the highest acts
of vertue to thy honour.

Most sweet Sauour I despise
al honour and applause of the
world; al I desire is, to put them
vnder my feet, that my affection
being seperated from earthly
things, I may more seriously
serue thee.

O Iesu my deare Lord and Sa-
uour! I most ardently desire to
gaine (at least with thy grace I
wil endeauour to imitate) the
loue of *S. Paul*, the patience of
S. Iob, and the teares, contrition,
and sorrow for my sinnes, that
had *S. Marie Magdalene*, the more

to please thee.

Most gracious Lord; al those
things and difficulties, which shal
represent themselves vnto me in
the acquiring of vertues, I wil
embrace them with courage,
only for thy loue.

An Act of Perseuerance.

Let me, my Lord I beseech
thee, rather dye ten thousand
deaths, then be seperated from
thee, and the vnitie of the Ca-
tholick Church. Grant me my
Lord, that I may perseuer in faith-
fully seruing thee, this day and
euer more.

Acts of Mortification are

Now and then to disease the
body, standing vpon the feet
when one desireth to sit, prostra-

ting himself when he desireth to stand vpright, lifting himselfe vp, and stretching forth the armes in forme of a Crosse, when he fee-
leth slouth, and desireth to leane to any thing; depriuing himself of seeing that which hee desireth; and of speaking when occasions are offered; depriuing himself of some bits of his diet, which doe please him most, and finally execute the sword of mortification of *Iesus Christ* our Lord against al selfwil and inordinate appetits.

An internal Act of Martyrdome.

I N.N. doe willingly and from my hart (as farre as my selfe can see into the same) renounce my goods, my fame, my kinred, and frieds, yea the whole world with

whatsoeuer is most deare vnto me; and here in the presence of God and his Angels, doe offer vp my selfe, to the sheeding of the last drop of my blood, yea and giuing of soe many liues (if it were possible I had them) as there be haire vpon my head, for, and in defence of the Catholick Faith, and euerie point therof; as also in the maintenance of any other pious and iust cause: which death I doe ioyfully and contentedly suffer, not soe much in regard of that good which through God's mercie shal therby redound vnto my soule, as chiefly to the honour of the B. Trinitie, Father, Sonne, and Holie-Ghost. And this my Act of Martyrdome

I doe here make soe expresse and effectual, as on my part I know nothing wanting therunto. But if in the sight of Almighty God, who searcheth the reines, and better knoweth what is in my hart then my self, it be any wise defectiue or imperfect, I beseech him of his mercie to supply what is wanting therunto, so as I may truly say with that holy Father, and B. Martyr S. Cyprian: *Martyrium animæ, non animus Martyrii deest*, Martyrdome may be wanting to my mind, but my mind neuer to Martyrdome.

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

DEVOVT PRAYERS,

SOME DAYLY

to be sayd, others at conuenient opportunities.

An Exhortation to prayer, out of S. Iohn Chrysostome.

IT stādeth with our duty, and is very profitable that we employ al the time of our life in Prayer, that thereby our harts may continually receaue the sweet deaw of God's grace; wherof al persons haue no lesse need, then trees and hearbs haue need of the moisture of waters. For they cannot bring forth fruit, except the rootes be comforted with moysture: in like manner it is impossible for vs to be replenished with the beautiful fruits of Pietie, if our harts be not refreshed by prayer.

Euen as a cittie that is not fortified with strong and sufficient walles, easily may fall into the hands of the enemies; so doth the Diuel as easily surprise & subdue to his power the soule, that is not defended with prayer; and filleth it with al kind of wickednes.

Tel me, I pray thee, how canst thou behold the Sunne, if thou dost not first honour him, that made thine eyes to see that most beautiful light? How canst thou goe to table to eate, if thou dost not first honour him, who giueth and furnisheth vs daily with necessarie sustenance, and other great benefits? How canst thou trust to passe the dark night without danger, if thou defend not thy self with prayer?

The enemy, who continually goeth about to spye whom he may find vnarmed and entrap him, seeing a soule guarded with prayer, retireth presently, as a theef that sees the sword ready drawne against him.

He

He that wil haue his prayer fly vp to God, let him make it two wings, Fasting and Almes-deeds; and it wil mount speedily, and graciously be heard.

A MORNING exercise.

S. 1.

A prayer to be sayd when we rise.

IN the Name of the Father, & of the Sonne, and of the Holie Ghost. Amen. In the Name of our Lord *Iesus Christ* crucified I doe rise; he blesse me, gouerne me, keep me, saue me, and confirme in al good works, this day & euer more, and after this miserable life, bring me to life euerlasting. Amen.

In putting on our apparel.

O

O sweet Iesu to the end that the shame of my sinful soule may not be seene, couer and cloth the same with the guists of the Holie Ghost, and with the ornaments of Grace and vertue.

Being apparrelled pray as followeth.

In the Name of the Father, & of the Sonne, and of the Holie Ghost. Amen. Blessed be the holie and vndeuided Trinitie, now and for euer more. Amen.

Our Father which art in Heauen, hallowed be thy name. Thy Kingdome come. Thy wil be done in earth as it is in Heauen. Giue vs this day our daily bread. And forgiue vs our trespases, as we forgiue them that trespasse against vs. And lead vs not into

temptation. But deliuer vs from euil. Amen.

Haile Marie ful of grace, our Lord is with thee; Blessed art thou among women, and Blessed is the fruit of thy womb, *Iesus*. Holie Marie mother of God, pray for vs sinners now, and in the houre of our death. Amen.

I beleue in God the Father Almighty, maker of Heauen and earth. And in *Iesus Christ* his only Sonne, our Lord. Who was conceived of the Holie-Ghost, borne of the Virgin Marie. Suffered vnder Ponce Pilat, was crucified, dead and buried. He descended into Hel, the third day he rose againe from the dead. He ascended into Heauen, and sit-

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teth at the right hand of God the Father Almighty. From thence he shal come to iudge the quick and the dead. I beleue in the Holie-Ghost. The holie Catholick Church, the Communion of Saints. The forgiuenes of sinnes. The Resurrection of the flesh. And life euerlasting. Amen.

I confesse me to Almighty God, to the Blessed Virgin S. Marie to the Blessed S. Michael the Archangel, to the Blessed S. Iohn Baptist, the holie Apostles Peter and Paul, and to al Saints in Heauen, that I haue verie much sinned in thought, word, and work, through my fault, through my fault, through my most hai-

nous fault. Therefore I beseech the Blessed Virgin S. Marie, the Blessed S. Michael the Archangel, the Blessed S. Iohn Baptist, the holie Apostles Peter & Paul, and al Saints in Heauen to pray for me vnto our Lord God.

Almightie God haue mercie vpon vs, and al our sinnes being forgiuen, bring vs to euerlasting life. Amen.

Almighty and Merciful Lord, giue vnto vs pardon, absolution, and remission of al our sinnes. Amen. Vouchsafe ô Lord to keepe vs this day without sinne. Be merciful vnto vs ô Lord, be merciful vnto vs, let thy mercie, ô Lord, be vpon vs, euen as we haue hoped in thee.

O Lord heare my prayer, and
let my crie come to thee.

*A deuout prayer to God the Father,
God the Sonne, and God the
Holie-Ghost.*

O most benigne Father, ô Father most worthie to be prayed vnto; I most miserable wretch, doe offer vnto thee for al my sinnes, which I confesse are many and vile, and for the sinnes of the world the bitter passion and death of thy Sonne, our Lord and Sauour *Iesus Christ*. I offer his labours, his fastings, his wearines, his watchings, his prayers, his teares, his humilitie his bountifulnes, his patience and his charitie; I offer his vexations, and troubles of mind, his anguishes,

his contumelies, his paines his whippings, and his woundes; I offer al the drops of his most pretious blood: I offer the merits of his most sweet Mother and Virgin Marie, and al the holie Saints.

O most Blessed Iesus my Redeemer. I giue thee humble thanks for thy innumerable benefits which thou hast granted and giuen vnto me, being most vnworthie, and dost daily bestow vpon me: For thy most sacred Incarnation, chaste Natiuity, thy holie life and conuersation, thy most bitter Passion, and the effusion of thy most pretious blood, and for thy death which was most ignominious Make me I

beseech thee partaker of al thy merits, and grant that through the diligent imitation, and following of thy vertues, I may be found a liuely branch in thee, who art the true vine.

O Holie-Ghost my Comforter I commend to thee my soule and body, the beginning and end of my life. Grant me a good entrance and beginning; giue me grace to doe true pennance, that I may be hartily sorry for my sinnes, and from them (by the vertue of thy holie name) I may be purifyed, before I depart hēce from this mortal body. I that am corrupt and blind in my affections and desires, and in mine owne iudgement am easily ouer-

come, easily I doe erre, and am easily seduced and illuded: wherefore to thee (ô Lord) I wholly commit and offer my selfe. Defend and keepe me thy vnworthy seruant from al euil, teach and illuminate my mind, strengthen my weak spirit against pusillanimitie, and superfluous scruples of conscience, and keep it humble, that it fal not into presumption. Giue me right Faith, immoueable Hope, Sincere and perfect Charity, that I may sweetly delight in thee, I may loue thee hartily, and euery where I may fulfil thy holie wil, and pleasure.

O holie and Blessed Trinitie, God omnipotent, I commend vnto thee al my busines both

spiritual and corporal. I cōmend vnto thee my Benefactours, my Neighbours, my Finds, my Familiars, and al for whome I ought to pray; al those which haue desired, or doe desire my prayers. I commend vnto thee the whole Catholick Church: renew in it, I beseech thee puritie of life, grant that each one may correct himself, nourish and keep amōg them that are members of the same Church mutual charity, and continually to loue thee. Such as do erre cal back into the way of saluation, extinguish al Heresies, and conuert those to the knowledge of thy faith, which as yet doe not know thee. Comfort and lift vp al that are trou-

bled in mind and Conscience, & such as are oppressed with temptations and Calamities. Amen.

Prayers to our B. Ladie.

O Blessed Marie, ô most sweet Virgin, haue pittie on me most vile sinner. I salute and honour thee ô Blessed Ladie; obtaine for me of thy Blessed Sonne, ful remission of al my sinnes: obtaine for me perfect mortification, and forsaking of my self; obtaine for me vertue and true humility, patience, charity, refraining and temperance of my tongue, and of my senses; obtaine for me puritie, simplicitie, and freedome of mind, and that I may be one according to the harts desire of thy Sonne. Amen.

O my Lady holie Marie I recommended my self into thy blessed trust, and singular custody, and into the bosome of thy mercie this day and dayly, and in the houre of my death, as also my soule and my body, and I yeald vnto thee al my hope and consolation, al my distresses and miseries, my life, and the end therof, that by thy most holie intercession, and by thy merits, al my works may be directed, & disposed according to thine, & thy Sonnes wil. Amen.

O holie Marie we pray and beseech thee, mother of thine only begotten Sonne Iesus, that thou graciously heare vs in al our needes and necessities, and leaue
vs

vs not confortlesse, nor alone without help, in that dreadful day and houre, when our soules shal goe out of our bodies, but assist and help vs, that we may then safely come, and enter in at the gates of Paradise, and that we may stand before the sight of God, and haue that comfortable and ioyful beholding of his blessed visage, that is ful refection of al Saintes, in body and Soule. Amen.

In the Morning, at Noone, and Night, when the signe of the Aue-Bell is giuen (or though no signe be giuen, or heard) in honour of our Saniour's Incarnation, and our Blessed Lady, say

The Angel of our Lord de-

clared vnto Marie ; and she conceived of the Holie-Ghost. Haile Marie &c.

Behold the handmayd of our Lord; be it vnto me according to thy word. Haile Marie &c.

And the Word was made flesh, and dwelt in vs. Haile Marie &c.

The Prayer.

We beseech thee, ô Lord, poure forth thy grace into our mindes; that we who know the Incarnation of Christ thy Sonne, the Angel declaring it, may be brought by his Passion and Crosse vnto the glorie of Resurrection. Through Christ the Same our Lord. Amen.

A prayer to our Angel Guardian.

I beseech thee, ô my most holie Angelical Spirit, vnto whom I a most vnworthie sinner am committed for my fastie and preserving, that thou wouldest continually protect, defend, keep, and guard me from al incursions of the Diuel, whether I sleep or wake, or whatsoever I shal be doing. Drive from me, O Blessed Guardian, by the vertue of the holie Crosse al the power of Satan: and for that my deserts do not any way deserue the same, obtaine be thy prayers of the most high Iudge, my Lord and Sauour, that the wicked fiend may haue no place in me. And

when at anie time thou shalt perceave me through frailty, or otherwise to decline from the way of vertue to vice; endeauour to bring me back by the path of iustice to my Sauour. And in what tribulation or straits soeuer thou shalt perceave me to be, let me presently feele the help and comfort of Almighty God, by thy pious intercession and ayd.
Amen.

*A prayer to the Saint, our Patronne,
or Patronesse.*

O Holie and Blessed Saint N. I Humbly beseech thee that thou wilt haue me poore and wretched sinner, in remembrance, before the face of my God and Sauour, that by thy merits and interces-

sions, I may be preserued from all dangers, bodilie and Ghostlie, that I may daily encrease more and more in vertue and good workes: and at the houre of my death and departure out of this world vouchsafe to succour & defend me against the assaults and deceits of mine enemies, and bring my soule, deliuered and made free from all tribulation, to the ioyes of the Heauenly Paradise. Amen.

A prayer to All the Saints.

All haile, yee holie Saints of God which now haue passed ouer the troublesome sea of this mortalitie, and haue attained to the hauen of euerlasting tranquillitie, peace, and securitie, which haue

deserued to be made fellowes & partakers of the heauenly ioyes: being now without care for your selues be ye careful for vs, vouchsafe to be our aduocates, and gouerners; pray vnto our Lord for me, that through your intercession and merits I may in this life obtaine grace, and at the houre of my death, my soule departing in safe and blessed state, may arriue at the sure port of eternal glorie, where you with God almighty do raigne world without end. Amen.

A Prayer to al the Angels.

Al haile ye Blessed Angelical spirits, which with most sweet melody doe prayse and glorify our Lord, and of his glorious

presence do continually reioyce: haue pittie and compassion vpon me poore wretch: and thou especially ô holie Angel, the keeper and Gardien of my Soule & body, vnto whom by the special commandment of God, I am committed, I beseech the to execute thine office towards me, diligently and faithfully, and to keep defend, and protect me this day from al euil, visible and inuisible. Amen.

A Blessing to be vsed at the end of prayer.

The Imperial Maiestie of God blesse one. The Regal Diuinity protect me. The euerlasting Deitie keep me. The glorious vnitie comfort me. The incomprehen-

able Goodnes direct me. The power of the Father governe me. The wisdom of the Sonne quicken me. The vertue of the Holie-Ghost illuminate me, and be with me. Amen.

A prayer to be vsed when we begin our actions.

Preuent we beseech thee, O Lord, our actions by thy Spirit assisting vs, and in helping forward prosecute them: that al our prayers and works may begin alwayes from thee, and begun by thee may be ended. Through Christ our Lord. Amen.

IACVLATORIE PRAYERS

often in the day to be repeated according to the diuersity of opportunities, and occasions.

§. 2.

THese ensuing, or such like aspirations, if they be frequently reiterated, either vocally, or only mentally, what fruit they bring, and how efficacious they are to gaine perfection, and transport the mind, and carry it vp from earth to Heauen, the experience of many hath proued, and will better teach then words can expresse. They are called iaculatory or darting prayers, because (amongst other reasons) in a moment they pierce the

Heauen's, and present our requests to Almighty God, testifying the ardent desires, and holy affections of a Soule only seeking and thirsting after the fountaine of al perfection, goodnes, sanctitie, beautie, sweetnes, knowledge &c. aspiring only to loue and enjoy him, in whome only, and from whom, are al motiues and incentiues of holie loue, and finally only wishing to haue it's conuersation amongst the Saints and Angels in the Heauenly Kingdome; the Kingdome of eternal hap-pines, the Kingdome of God himself: of which Kingdome we shal, if we wil, be ioint-heires with *Iesus Christ* the Sonne of God, and ragne with him, and triumph with him; which he grant Amen.

Iaculatorie prayers.

Blessed be the Name of our Lord God from henceforth, now, and for ever. Psal. 112.

My God and al: My God and al!
O giue me thyself! Nothing but thy self!

What is to me in Heauen? and besides thee (*my God*) what would I vpon earth? Psal. 72.

Not my wil, ô Lord, but thine be fulfilled; thy wil be done in earth, as it is in Heauen.

O Lord before thee is al my desire. Psal. 37.

Let al transitory things, o Lord, become vile vnto me, and let al things that are thine be deare vnto me; and thou, o God, aboue al. S. Thom.

Proue me ô Lord and try me; burne (with thy loue) my reynes and my hart! Psal. 25.

Forsake me not, ô Lord my God; depart not from me. Attend vnto my

help o Lord, the God of my Salvation.
Psal. 37.

Let my hart be made immaculate
in thy iustifications, that I be not con-
founded. Psal. 118.

To thee, o Lord, I haue lifted vp
my soule: my God in thee is my confi-
dence. Psal. 24.

Create a cleane hart in me o God:
and renew a right spirit in my bowels.
Psal. 50.

Iesu Sonne of David haue mercie
vpon me.

Lord thou knowest al things, thou
knowest that that I loue thee!
Iohn. 21.

I wil alwayes blesse our Lord: his
praise (shal be) euer in my mouth.
Psal. 33.

Blessed art thou, o Lord, in the
firmament

firmament of Heauen, and praysed,
and glorified, and extolled for euer.
Cant. 3. Puer.

Let euerie Spirit prayse our Lord.
Psal. 150.

Pearce my flesh (o my God) with
thy feare. Psal. 118.

Haue mercie on me, o God, accor-
ding to thy great mercie. And accor-
ding to the multitude of thy com-
miserations take away my iniquitie.
Psal. 50.

Why art thou sorrowful my soule?
and why dost thou trouble me? hope
in God, for yet I wil confesse vnto
him. Psal. 42.

My God is my helper and I wil
hope in him. Psal. 17.

Wash me, sweet Iesus, with thy
bloud, hide me in thy woundes.

Q

182 *Devout Prayers.*

O that I could alwayes remember my last end, and so neuer offend my Lord God!

Shal not my soule be subiect (and obedient) to God? Psal. 63.

Heale me, ô Lord, and I shal be healed: saue me, and I shal be saued. Hier 17.

Lord, if thou wilt thou canst make me cleane. Mat. 8.

Iesus and his blessed mother be with me now, and at the houre of my death.

Into thy hands, sweet Saviour, I commend my soule.

Not to vs, ô Lord, not to vs, but to thy name giue the glorie. Psal. 113.

By the signe of the crosse fr m our enemies our Lord deliuer vs. Offic. Cruc.

Virgin Marie, Mother of God, pray

Devout Prayers. 183

to Iesus for vs. O Virgin Mother!

O holie Marie, Mother of our Lord Iesus Christ, obtaine for vs space of repentance, and amendment of our liues; and heare vs, and pray for vs, we beseech thee O Lady.

Illuminate (ô my God) mine eyes that I sleep not in death (of sinne) at anie time. Psal. 12.

Kindle with the fire of the Holie Ghost our raiues, & our harts, ô Lord; that with chaste body we may serue thee, and with pure hart please thee.

Now haue I begun, (a better life) this is the change of the hand of the Highest. Psal. 76.

Proue me ô Lord, and know my hart: examin me, and know my partes. And see if the way of iniquitie be in me, and conduct me in the

184 *Deuout Prayers.*
euerlasting way. Psal. 138.

What shal I render vnto our Lord
for al things that he hath rendred to
me? Psal 115.

O my Lord Iesus, I am your seruāt,
I am your bondslane, & the Bondslane
of your sacred Mother.

O al ye Saints of God vouchsafeto
make intercession for the Saluation of
vs, and of al.

Pray for vs ô Holy Saint N. that
we may be made worthy of the pro-
mises of Christ.

O deare Iesus, as I desire, and as
with my whole hart I craue, so giue
me thy holie and chaste loue, which may
replenish, and tak, and possesse me
wholy! Aug.

Giue me, O Lord God, a watchful
hart, that no curious cogitation may

Deuout Prayers. 185
lead me away from thee. S. Thom.

Grant me, ô Lord my God, that I
may reioice or be sorry for nothing, but
that which leadeth vnto thee or away
from thee. Idem.

O my Truth, my God, make me one
with thee in perfect charity! Gerf.

Iesu grant me grace inwardly to
dread thee, and to eschue those things
wherby I might offend thee.

Draw me, ô Lord, to thee by perfect
loue and charity.

Place al thy confidence (my soule)
in thy God, and let him by thy loue,
and thy feare. Gerf.

O my God that I could serue thee
and loue thee as thy Angels and
Saints in Heauen doe ! and alwayes
remember that thou art truly present
with me.

Haue mercie on the soules in Purgatorie, for thy bitter passion, I beseech thee; and for thy glorious name Iesu.

When, my God, shal I receaue thee with due deuotion in the Sacrament of the Altar? Ah why comest thou not now with the same vertue spiritually vnto me!

Let that ioy be wearisome to me, my God, which is without thee: and let me not desire any thing that is out of thee. S. Thom.

Deus tibi se. Tu te Deo.

A N E V E N I N G

exercise. s. 3.

IN the Name of the Father and of the Sonne, and of the Holie

Ghost. Amen. Blessed be the holy and vndeuided Trinitie, now, and euer, and world without end.

Our Father. Haile Marie. I belieue in God. I cōfesse me &c. as in the Morning Exercise.

*An Euening Prayer. Ex
virid. Spirit.*

Almightie and euerlasting God, I yeald the most hartie thanks for that thou hast vouchsafed of thy great mercie & goodnes, to preferue me this day from al euil. And beseech thee moreover for thy bitter death and passion, most mercifully to forgiue me wretched sinner al mine offences, that this day I haue committed by thought word & deed: and hereafter to preferue and

keepe me from al danger as wel of body as of soule, to the end I may rise againe in health, to praise the name of thy Maiesty, and ioyfully serue thee in thanks-giuing, with a chaste body, and a cleane hart. Amen.

An other prayer for the night.

O Lord God & my Heauenlie Father, for asmuch as by thy Diuine ordinance the night approacheth, and darknes beginneth to ouerwhelme the earth, & time requireth that we giue our selues to bodilie rest & quietnes, I yeald vnto thee most hartie thanks for thy louing kindnes which hast vouchsafed to preserue me this day, from the danger of mine enemies, to giue me my health to

feed me, & to send me al things necessarie for the comfort of this my poore and needie life. I most humbly beseech thee for Iesus Christs sake, that thou wilt mercifully forgiue me al that I haue this day committed against thy fatherlie goodnes, either in word, deed, or thought; and that thou wilt wouchsafe to shadow me this night vnder the comfortable wings of thy almightie power, & defend me from Satan, and from al his craftie assaults, that neither he, nor anie of his ministers haue power ouer either my bodie or my soule. But that although my bodie through thy benefite enioyeth sweet & pleasant sleep, yet my Soule may continually watch

vnto thee, think of thee, delight
in thee, & euermore praise thee:
that when the ioyful light of the
day returneth according to thy
godlie appointment, I may rise
again with a faithful soule, and
vndefiled bodie and so afterward
hehaue myself al my life-time ac-
cording to thy blessed wil and
commandment, by casting away
the works of darknes, and put-
ting on the armour of light, that
men seeing my good works, may
therby be prouoked to glorifie
thee my heauenlie Father, which
with thy onlie begotten Sonne
Iesus Christ our onlie Sauour,
and the Holie-Ghost, that most
sweet comforter, liuest & raignest
one, true, and euerlasting God,

world without end. Amen.

A prayer to our B. Lady.

O benigne and most sweet
Lady, most meeke, most mild,
and most gracious: obtaine
for vs B. Virgin grace, & strength
to withstand and ouercome al
our enemies, ghostly and bodilie,
visible and inuisible: that after
the course of this short life, we
may by thy gracious help attaine
euerlastiug life in the Kingdome
of Heauen, where we may with
thee, Holie Virgin, euermore
dwel, and with al Holie Angels,
Archangels, Patriarchs, and Pro-
phets, Apostles and Martyrs,
confessours, Virgins, & widowes,
worshiping glorifying, and ma-
gnifying our B. Lord, and thee

Holie Virgin , in euerlasting blisse without end. Amen.

A prayer to our Good Angel.

I beseech thee O &c. *as in the Morning Exercise.*

The manner of examining our Conscience, daily to be vsed, at least at Night.

1. To giue God thanks for al benefits formerly receaued, and especially of that present day.
2. To demand grace and true light, to know and hate our sinnes.
3. To cal our soules to account, wherim we haue that day offended God : hauing special consideration vnto such defects wherunto

wherunto we are most inclined.

4. To craue pardon humbly of God for al sinnes and defects, wherof we find ourselues guilty.

5. To make a firme purpose through God's grace to auoid sinne hereafter, with intention to confesse those wherin we haue transgressed.

Lastly say Pater noster, Ave Maria. Credo.

The grace of our Lord *Iesus Christ*, the vertue of his most glorious Passion , the signe of the Holie Crosse , the integritie of the B. Virgin Marie, the blessing of al Saints, and the prayers of al the Elect of God, be betweene me and al mine enemies, visible, and inuisible , now and in the

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194 *Devout Prayers.*
houre of my death. Amen.

Accept most Clement God by the prayers and merits of B. Marie euer a Virgin, and of al Saints, men and women, the office of our seruice, and if we haue done any thing prayse-worthy thou being merciful regard it, and what is done negligently clemently pardone; who liuest and raigest God in perfect Trinitie, world without end. Amen.

DEVS TIBI SE.
Tu te Deo.

Devout Prayers. 195

PRAYERS TO BE SAYD
before and after Confession,
and Receauing, and at
Holie Masse,

S. 4.

Prayers before Confession.

Most soueraigne, mightie, & merciful Lord, who of thine infinit loue and mercie towards mankind, hast ordained in thy Church the Sacrament of Pennance, as a soueraigne salue to heale our spiritual wounds, and to purge vs from the vncleanesse, wherewith we after Baptisme haue any way defiled our soules: I. N. thy most vile and

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vngrateful creature, hauing offended thee manie waies and most grieuously, purpose through thy grace; to fly vnto this Sacrament for my remedie, and according to thy diuine Ordinance, to confesse my sinnes vnto thy Seruant; hoping thereby, that according as thou hast promised, I shal receaue a ful and perfect absolution from my sinnes.

Giue me grace therefore (O Lord) that like as of thy goodnesse thou hast inspired into my hart, a desire to apply this remedie vnto my ghostlie griefs: so I may in due reuerence, contrition, and sinceritie vse the same, to the glorie of thy Name, and to the ful forgiuenesse of my sinnes. Open

the secrets of my soule, vnto me (O Lord) and make me to know al my sinnes and iniquities whatsoeuer. Giue me also due sorrow and contrition for the same, and grace to vnfold them to thy Vicar, my ghostlie Phisitian, purely, plainely, sorrowfully and sincerely: with firme and constant purpose through thy grace to amend my life hereafter.

O Lord, my gracious God, and onlie comfort of my soule, seeing thou desirest that in al things I should sincerely serue thee, and I through thy grace, desire nothing more then to do the same: why is it (O Lord) that I stil offend thee? Why fal I so often into re-

lapse of my former follies? Thy grace is not wanting, but my vngratefulnesse, and inconstancie is the cause therof; for the which I am most hartily sorrie. Euen now I determine to fight manfully, and by and by I faint and faile in my former purpose. Rightly therefore am I in respect hereof to humble my self, and to make account, that on the earth there liueth not a more vile and wicked creature then my self. Increase in me daily thy grace, and soueraigne vertue of humilitie, I most humbly beseech thee: and grant me grace, that once I may perfectly know thee, and know my self: Thee in thy Maiestie and mercie; my self in mine abomi-

nations and miserie: and that at length I may fight more manfully, and gaine the victorie ouer mine enemies, through thy gracious help and fauour, my onlie Redeemer & Sauour *Iesus Christ*, who with the Father, & the Holie-Ghost, raignest one God eueralstingly, Amen.

A Sinners Sob &c.

O most worthie Redeemer & Sauour of Mankind, I a vile and a wretched sinner, in hope of pardon and absolution, humbly prostrate my self before thy sacred feet, confessing vnto thee, and accusing my self of al my faults and haynous transgressions, wherwith vnto this houre I haue offended my Lord and maker,

that I haue not trembled to commit those execrable sinnes, for which thy sacred bodie (sweet Iesus) endured so great paines and torments vpon the Crosse. I confesse my great ingratitude, that I haue been vnto this houre so vnthankful to thee, and to thy Father, for al thy loue, graces, and benefites bestowed vpon me, that thou hast patiently spared me so long a time persisting in euil, and continuing my wicked and vngracious courses, that in mercy thou hast tolerated so great contempt of thy diuine wil and commandments: yea so exceeding and so boundlesse hath been thy charitie, that instead of casting mee into Hel fire (as for

these my offences I had iustly deserved) thou contrariwise hast expected me to pennance and amendment of life. For which cause, how often hast thou knockt at the dore of my hart by thy heauenly inspirations? how often hast thou preuented mee with blessings? allured me with comforts? drawne me with fauours? yea forced me many times by Crosse and afflictions, to seeke vnto thee? and yet neither hath my flinty hart been molified therewith, nor my wil reclaimed. A wonder it is, that now at last, comming to find the foulness of my errour, my very hart doth not burst with extremitie of contrition. Hath Hel itself sufficient

torment to punish such wickednesse? and to take vengeance of such exceeding ingratitude? Unworthy I am to be called thy creature, or whome the earth should beare, much lesse afford nourishment and things necessary for preservation of my life: nay doubtlesse, had not thy mercy withheld them, both Heauen and earth, the Elements and al Creatures had long ere this taken vengeance of me for such horrible contempt and abuses.

O how manie thousands in the world by thy righteous iudgements are already condemned to the neuer-ending torments of Hel-fire, who neuer came neere the measure of my mortal trans-

gressions; yea, who in comparison of me a sinful caytife, might rather be Saints in Heauen, then damned soules adiudged as they be vnto eternal perdition.

But now O merciful Father, O God of pittie and compassion, in vnfayned sorrow and remorse of conscience for al my misdeeds, I throw my self down at thy feet, humbly beseeching thee to be reconciled vnto me, to pardon al my offences, both new and old, to look vpon me a miserable and a wretched sinner, with the eye of mercie, as thou didst the Penitent Publican, the sinner *Magdalene*, and the Apostle that thrice denied thee: be pleased to admit me againe into thy grace

and fauour.

Lord, I pray thee, work that speedily in me, for which cause thou hast so long spared me, and to which from eternitie thou hast ordained me: woe is me, that I should leaue so louing and so kind a Father, who hath neuer ceased to procure my good, that I haue refused to bestow vpon him my hart, who would haue made it a temple and an habitation for his owne sollace and aboad, which by keeping from him, my self haue defiled with much filth and corruption; yea made it a vessel of impietie, a stew of vncleane thoughts and cogitations. In a word, I confesse my self to be the most vicious creature

creature vpon Earth, yet the rather wil I throw myself into the sea of thy mercie: for as my sinnes be numberlesse, so be thy mercies endles.

O most louing Father, if thou wilt, thou canst make me cleane. Heale the wounds of my soule; for vnto thee do I open the sore. Remember thy self, sweet Lord, of that comfortable speech pronounced by the mouth of one of thy Prophets: *Thou hast committed folly with manie louers; yet turne thee againe vnto me, and I wil receaue thee.* Much confidence haue I in this thy sweet and comfortable saying, and with al my hart do I returne vnto thee, as if to me & none else this promise

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had been made. I am that defiled soule; I am that prodigal child, I am that vnfaithful seruant, who haue separated my self from thee, the Father of Lights, from whom al goodnes doth flow. I haue forsaken the fountaine of liuing waters, and haue digged vnto my self Cisterns, which wil hold no water, contenting my self with such barren cōforts, as the creatures did afford me, such momentarie and fading pleasures, as to the great detriment of my soule, I haue tried to be lighter then chaffe, and more vaine then vanie itself.

But what is past, gracious God, let it be cancelled and forgotten; and for the time to come let there

be an eternal league of friendship and amitie betwixt vs; namely that thou wilt vouchsafe to be my merciful Father, and that I againe may be thy obediēt child. Lord thou seest, I do not aske of thee riches, honours, or long life, but only this, euen this thing alone, which with al possible importunitie I vrge, and neuer wil cease to craue, that from this present houre to my liues end, I may neuer more offend thy Diuine Maiestie, or defile my conscience with anie mortal offence.

Grant a poore sinner this his humble suit, for the merits, death, and passion of thine onlie and best-beloued Sonne Christ Iesus, my alone Sauour and Redeemer;

to whom with thee & the Holie Ghost, three Persons & one euertlasting God, be al honour & glorie now and for euer.

A prayer to be sayd whilst the Priest giueth the Absolution.

Most Merciful Lord, I detest and abhorre al my sinnes, only for thy loue, and resolute to die a thousand times rather then to offend thee in any thing.

This prayer, or the like short aspiration, is only to be vsed mentally; for at the time of Absolutiō it is not good to pronounce anie thing vocally, but in the quiet repose of a recollected mind to offer and consecrate your hart to our Saniour Christ, with firme purpose neuer more to offend him,

but for his loue who is of infinit goodnes, sanctity, beauty sweetnes, &c. to serue him on earth as (if it were possible) the Angels in Heauen doe.

A prayers after Confession.

O God of mercie and pittie, hauing now through thy gracious goodnesse disburdned my conscience of the guilt, wherewith it was oppressed, and in the lowliest wise I might, vnfolded al the sinnes I could possibly think of, vnto thy Minister my Ghostlie Father: I most humbly beseech thee to accept this Confession, and to forgiue me my trespasses as wel remembered, as forgotten.

Grant me grace, O Lord, to

liue more carefully and diligently heerafter, and to refraine from my former follies which I vtterly detest, and through thy grace doe firmly purpose neuer any more to offend in. Specially, O my gracious and benigne Satiour, giue me grace to withstād these temptations, wherewith I am most grievously infected (*Heere are the temptations wherewith one is most troubled, to be rehearsed:*) As also grace to eschew al occasion of offending, so much as possibly I may.

The iust man, as Scripture telleth, falleth seauen times a day: much more then shal I fal (O my Lord) hauing through mine owne most vile abominations,

very greatly encreased this weaknesse and blindnesse, I receaued from my fore-father Adam; yet Lord, as I hope, & purpose firmly (by thy merciful fauour) to refraine from consenting to anie mortal sinne, which I most humbly beg of thee to preserue me from, whilst I liue; so wil I (by thy goodnesse) detest and persecute my venial sinnes and imperfections, during my life. Grant me grace so to doe, O merciful Lord, and that as heretofore I haue without anie remorse of conscience, most hainously transgressed thy Commandments in euerie sort, so now I may feele iust remorse and sorrow, for euerie sinne and imperfection what-

foeuer. And that I may the better performe this, grant me grace, my sweet Sauour *Iesus Christ*, that I may perseuer discussing my conscience, euerie night more diligently then other, according to the good instructiōs it hath pleased thee, by thy seruant to impart vnto me; and that each morning I may so happily beginne the day, by offering to thee the first fruits of al my actions, as that the rest therof may euer more be passed to thy glorie. As for my pennāce that is enioyned me and not performed already, fauourably I beseech thee to assist me, both in the perfect remembring, and in the diligent executing therof in good time. And grant that by

thus endeauouring my self daily, through thy grace, to amend my life, I may both liue and die a true penitent: and also obaine through the merits of thy blessed Passion, a full forgiuenesse of my sinnes in this world, and in the other, life euerlasting; Through *Iesus Christ* our Lord and Sauour.

I beseech thee, O Lord (*Iesus*) let this my Cōfession be grateful and acceptable to thee, by the merites of Blessed Marie thy Mother, euer a Virgin, & of al Saints; and whatsoeuer hath now been wanting vnto me, & at other times of the sufficiencie of Contrition, of the puritie and integritie of Confession, let thy pietie and mercie supply, and according to

the same, vouchsafe to account me more fully and perfectly absolved in Heauen, who liuest & raignest for euer, Amen.

A prayer before Holie Masse.

Almightie & most merciful Father; vnto thee al the Heauēlie companie of the celestial Citie, al the blessed orders of saued Spirits, do incessantly with due reuerence, sing continually, glorie, and euerlasting praise. Thee, O Lord, al Saints and soules of holie men doe laud and magnifie, with most worthie and condigne honour, as to whom al praise, honour, and glorie is most iustly due. Nor is there any creature, be he neuer so worthie, that

can sufficiently, according to thy worthinesse, giue vnto thee worthie and sufficient praise. For thou art that vnspeakable, vncomprehensible, and euerlasting Goodnesse. Thou, good Lord, hast made me, thou hast through the merits of the bitter Passion of thy most blessed Sonne, which he vouchsafed to suffer for mankind, restored me to the state of saluation. To thee only is due al laud and honour, if anie good thing be found in me. O good Lord, I miserable wretch, a creature of thy making, a poore worme of the earth, haue a good wil to laud and magnifie thee with al my mind & whole intent; but without thy special

grace, I find my self faint , and wonderful weak. Wherefore I come to thee my God, my life , & my strength, my hope , and onlie comfort, to craue thy mercie and grace, to giue me power to praise thee. Grant of thy vnspeakable mercie that I may worthily praise and honour thee : and that what I doe therein, may be pleasing & acceptable to thee. Grant me the light of thy grace, that my mouth may speake , and my hart studie thy glorie, and my tongue may be occupied only in the song of laud and praise to thee. But because al praise in a sinners mouth is vile, and I must of force confesse my self manifoldly to haue offended with my lips, cleanse thou , O
good

good Lord Iesu, my hart from al filth and sinne. Sanctifie me, most mightie Lord and Sauicour, both inwardly and outwardly , and make me worthie to magnifie thee: receaue of thy infinit goodnes, the Sacrifice of my lips, and make it acceptable in thy sight : let the saueur therof be pleasant and wel-smelling vnto thee : let thy holie sweetnesse possesse wholly my mind , and feed my soul with the fulnesse of inuisible things. Let my soule, good Lord, be quite cut off from visible things, and wholly giuen to the studie of inuisible things : cleane separated from earthlie things, & wholly addicted to heauenlie Meditations : and make my soule see

the wonderful light of thy Ma-
iestie. O Almighty God, inspire
thou my hart, that I may conti-
nually giue thanks vnto thee, &
honour thee. Grant me grace,
that in this pilgrimage and vale
or miserie, I may so praise thee,
that through thy mercie and
grace, I may be associated to their
holie fellowship which see thee
euerlastingly, and sing praises to
thee, world without end, Amen.

O most clement Father of
mercies, and God of al consolati-
on, who hast bestowed not on-
ly once, thy only begotten Sone
vpon the Crosse for our recoue-
rie, but wouldst that his Oblation
most acceptable vnto thee, should
daily be renewed in the Church, to

renne in vs the fruit therof: grant
vs, we beseech thee, so attentue-
ly, reuerently, and louingly to be
present at this so admirable, and
most wholesome mysterie of thy
pietie, that we may be able most
effectually to attaine the partici-
pation therof. Through the same
our Lord.

*Prayers to be sayd at the time
of holie Masse.*

A Lmighty & euerlasting God,
I most humbly beseech thee
vouchsafe to looke vpon this cō-
gregation, and mercifully accept
the prayers of thy Church, made
vnto thee for vs al by the ministe-
rie of this Priest, & therby for thy
mercies sake, giue vs remission
of al our sinnes, integritie of

mind, health of bodie, necessarie sustentation, peace in our dayes, temperate ayre, fruitfulnessse of the earth, vnitie of Faith, rooting out of al Heresies, destruction of al wicked counsels, encrease of true Religion, earnest charitie, sincere deuotion in prayer, patience in troubles, ioy in hope, and whatsoeuer is for our soules health, needfvl, and most belonging to thy glorie, through Iesus Christ our Lord. Amen.

O most high Priest and true Bishop Iesus Christ, who hast offered thy self to God thy Father, vpon the Altar of the Crosse, a pure and Immaculate Host for vs wretched sinners, who hast left vnto vs thy flesh and bloud in a

Sacrament, which is made by thy Diuine Omnipotencie, and hast ordayned this Sacrament, which thou commandest to be offered in remembrance of our saluation, by the same thy almightie power, I beseech thee, that thou wilt grant me poore sinner, worthily to remember thy blessed Passion, and to resign and consecrate myself, and al that I haue, wholly to thee, who art my Lord and Redeemer, and to be present at this heauenlie Sacrifice with feare & reuerence, with puritie of hart, and plentie of teares, with spiritual gladnesse, and heauenlie ioy; let my mind tast the sweetnesste of thy blessed presence, and perceauce the troups of thy Saints

& Angels, which are about thee.
Amen.

O most merciful Lord Iesus Christ, in the remembrance of thy most Blessed Incarnation, Death, Passion, Wounds, Sorrows, Griefes, Sighes, Teares, and drops of thy most precious Bloud, and in remembrance of thy most infinit loue to mankind, and in the vnion of this Oblation, and of that Sacrifice, by the which thou didst offer thy self on the Altar of the Crosse, I doe offer my self to thy prayse and glorie: humbly beseeching thee to giue to the liuing grace, to the deceased peace and rest, and to vs al, mercie and life euerlasting. And I commend vnto thee, ô Lord, my

soule and bodie, and al that is within me, most humbly beseeching thee to haue mercie vpon me, and vpon al those whom I am bound in respect of Nature or friendship to pray for: as N. and N. &c.

We thank thee O Lord God merciful Father, that thou didst vouchsafe to send thy only begotten Sonne Iesus Christ, into this wretched world to dye for vs al, the most shameful death of the Crosse, to the end that he might offer himselfe to thee, through the Holie-Ghost a most pure, cleane, holie, & acceptable Sacrifice for our sinnes: & might so purge our wicked conscience from al spots of vncleanesse. By

this thy exceeding great loue to vs, and by these most cruel torments of thy Sonne our Sauour, we most humbly beseech thee that thou wilt preserve in vs continually those most noble fruits of his Redemption, and make vs also dayly to dye with him to the world, and to be crucified to the lusts and desires of the flesh, and to live to thee only all our life: So that in the end we raigne eternally with him; where thou with the same thy Sonne, and the Holie Ghost, livest & raignest one true and living God, for ever & ever. Amen.

A reflection to be made (as opportunity shall serve) at the time of Holie Masse.

At Holy Masse it is meet to spend some time in considering your self unworthy to be present among so many thousands of Angels, and Saints, as are there (although invisibly to vs) tending vpon him with all reuerence, whom we through our sinnes caused to dye a most bitter death; and whome through our euil life, we from time to time as much as in vs lieth, doe crucify. Think how great his loue is to vs which by this dayly Oblatiō would preserve vs in that estate, wherunto he once brought vs. These benefits and others considered, let vs examin our selues, and our behauiour to so gracious a Lord, and say with the Publicane: O God be merciful to me a sinner; and being hartily sorry that euer we haue, offended him, let vs offer our harts, vnto him in the most absolute manner that possibly we can with a firme resolution, neuer more to offend so Good a God, but (according to our state and vocation) to serue him as perfectly in

earth as the Saints in Heauen; til in his peace we end our dayes, and in his Kingdome enioy him, and praise him for al Eternitie.

Prayers before Receauing.

O Lord God, most merciful Sauiour of mankind, Heauenly Bread, and life of our soules; I haue sinned against Heauen and before thee, and am not worthie to be partaker of these most sacred and immaculate Mysteries of thy precious Bodie and Bloud; but through thy grace vouchsafe to make me worrhie to receaue this most Blessed and dreadful Sacrament, to thy honour, and my soules saluation. Amen.

Whence proceeds this so singular and high benefit, that thou,

O Lord of Angels and the glorie of Heauen, dost thus, graciously vouchsafe to come to me vn-cleane worm, as I am, and in this Sacrament thus to ioyne & vnite me vnto thee? Oh with how great contrition, with what flood of teares, with what dread and reuerence, with what puritie of mind and bodie ought this most high and stupendious Mysterie to be receaued! Blessed be he, that cometh in the name of our Lord, to feed, vs his poore sheep in the desert of this world; his delight being, to conuerse with the sonnes of men. O vnspeakable and immense goodnes of thine Sauiour of the world, who thus mercifully dost inuite not

only the iust, but euen sinners to this thy Diuine Table! I beseech thee, most gracious Lord, that I may worthily approach therunto, and mercifully grant me the soueraigne fruits therof; blot out al sinnes past, preserve me from anie to come, extinguish al vicious affectiōs in me, enlighten my vnderstanding, encrease vertues, strengthen me against temptations, afford me conuenient relief of bodie and mind, and thy gracious help in life and death; finally so transforme me into thy self, as I may become & remaine altogether one spirit with thee. Let no spot of sinne, I humbly beseech thee, remaine in me, whome thou now vouchsafest to
refresh

refresh with such a soueraigne food, which is, so present an antidote against the poison of al sinne, and to him that worthily comes therunto, affordeth greatest plentie of al vertue & grace.

Lord, I am not worthie, that thou shouldst come vnder the roof of my house; or shouldst rest or dwell in me so vncleane an habitation. But because it was thy gracious fauour & charitie in this Sacrament after an vnspeakable manner to communicate thy self, vnto thy people, & vnder the forme of bread wouldst be handled and receaued by verie sinners, be merciful vnto me, who inuited presume to come to this thy heauenly Bancket, humbly and earnestly

desiring to enioy that benefit thereby, wherof thy self didst say: *He that eateth my flesh, and drinketh my bloud, remaineth in me, and I in him. He that shal eate of this bread, shal liue for euer.* Be therefore to me the bread, that thus giueth life to the world, and plentifully sustaines as pilgrims in this life, and yealds al good, to the needy. Let the receauing of thy most precious Bodie & Bloud be so holesome and efficacious vnto me, that my hart may thereby be established in thy feare, and confirmed in al grace necessarie for me. O Iesu, most sweet Manna, feed me that am hūgrie; and graciously worke life in me, that of my self deserue nothing

but death. Enter into the house of my soole, and bestow a new blessing vpon it: that being wholly renewed, I may most vnitedly liue with thee, who through thy goodnes hast promised to be al in al to me. Behold then how thou art conioyned to me, and I to thee: remaine alwayes in me, sweetest Iesu, who art my hope, my strength, and euerlasting saluation; to whome with the Father, and the Holie-Ghost, be al prayse, glorie, and thanks-giuing for euer and euer. Amen.

Prayers after Receauing.

I Giue thee thanks, ô holy Lord Father Almighty, eternal God, which hast vouchsafed to replenish me a sinner, thy vn-

worthie seruant, through no merits of mine, but by the onlie vouchsafing of thy mercie, with the pretious body and bloud of thy Sonne, our Lord Iesu Christ; and I beseech thee that this holie Receauing may not be to me as a guilt vnto punishment, but as a wholsome intercession vnto pardon. Let it be vnto me an armour of faith, and shield of good wil. Let it be a riddance of al my vices, a driuer out of concupiscence and lust, an encrease of charitie, patience, humilitie & obedience; a firme defence against the wiles of al enemies, as wel visible as inuisible, a perfect quieting of my motions, as wel carnal as spiritual, a firme cleauing vnto

thee, one, and true God; and a happy consummation of my end. And I beseech thee, that thou wilt vouchsafe to bring me a sinner, vnto that vnspeakable feast, where thou with thy sonne and the Holie-Ghost, art a true light to thy Saints, a perfect fulnes, an euerlasting gladnes, an absolute ioy, and perfect felicitie. Through Christ our Lord.

Lord God Almighty, Father of our Lord Iesus Christ, who graciously dost heare the prayers of such as cal vpon thee in truth, yea foreknowest their requests though they were silent; we giue thee thanks, that thou hast vouchsafed to make vs partakers of the most holie Mysteries of this

Blessed Sacrament of thy Sonne,
 which thou hast afforded vs in
 cōfirmation of thy grace, encrease
 of pietie, and remission of our
 sinnes; because the Name of thy
 Christ is inuoked vpon vs, and
 we are reconciled to thee; who
 hast seuered vs from the Cōgre-
 gation of the wicked, ioyne vs
 with those that are consecrated
 to thee; strengthen vs in thy truth,
 by the illumination of the Holie-
 Ghost, make knowne vnto vs,
 what as yet we are ignorant of,
 supply what is defectiue, cōfirme
 what we know. Keep thy Priests
 vndefiled in thy seruice; Main-
 taine Kings in peace, Magistrats
 in iustice, the ayre in holesomnes,
 the fruits of the earth in prospe-

ritie, and the whole world in
 good gouernment. Represse the
 Natiōs that wage vniust warres;
 conuert those that are in error:
 sanctify thy People, defend vir-
 gins, and blesse the married with
 mutual loue and loyaltie; streng-
 then the weake and ignorant,
 bring children in thy feare to
 man's estate and ripe yeares, con-
 firme those that are newly con-
 uerted to thee, instruct such as
 yet remaine in error and igno-
 rance, and make them worthie
 to be imitated by others; and fi-
 nally vouchsafe to gather vs al
 into thy Kingdome of Heauen,
 through our Lord Iesus Christ,
 to whome with thee and the
 Holie-Ghost be al glorie, ho-

nour, and worship, world without end. Amen.

Most merciful Lord, and Redeemer of our soules, we render thee euerlasting thanks, for that thou hast this day made vs worthy of the participation of thy heauenlie and immortal Mysteries. Direct our way, we humbly beseech thee; keep vs in thy feare; defend our life, guide our steps, and euermore protect, deliuer, and saue vs through thy mercie, and the intercession of thy Blessed Mother. Be thou extolled aboue the Heauens, ô God, and thy glorie aboue al the earth, now and alwayes, and for euer, and euer. Amen.

Most gracious Virgin Marie,

Queen of heauen and earth, who in thy sacred womb didst worthily beare the same Lord and Creator of al, whome at this present I haue through his fauour receaued. I pray thee, most holie Mother of God, thou wilt be pleased to intercede for me with the same thy Sonne, that in what manner soeuer I may haue been faultie and not worthily behaued myself in the receauing of this Sacrament, he mercifully grant me pardon of al such my negligence and vnworthines. Thou being alwayes chaste, pure, & innocent, didst after the conception of thy Sonne become more chaste, pure, holie, and grateful to God: O that I also might after the receauing

of this Diuine Sacrament, be so sanctified, that at least I may preserve my soule & bodie free from al stayne of deadlie sinne. Thou hauing conceaued thy Sonne by the Holie-Ghost didst ioyfully sing magnificent prayes to our Lord, and didst wonderfully reioyce in God our Sauour. O that I might by thy prayers, ô Virgin-Mother, obtaine this happines, as with this sacred Communion to ioyne a new and ardent Spirit, and to continue alwayes my bounden thanks for this so inestimable benefit, this day receaued at the hands of my God, and that I may neuer be found so vnhappie as euer to shew myself vnthankful to him my Redeemer,

but approue myself, his faithful seruant in al things, during this life, and herafter to enioy his euer-blessed presence in Heauen; to whome be al glorie for euer. Amen.

A forme of offering our selues, especially, amongst other times, after Receauing.

Receauie, ô Lord, al and euerie iot of my libertie: Receauie my Memorie, my Vnderstanding, my Wil. Whatsoeuer I haue, or possesse, internal or external, thou, ô Lord, hast giuen it vnto me; & euen the same I do restore againe, and resigne wholly vnto thee, to be gouerned & directed according to thy holie wil and pleasure. Giue me only thy loue

together with thy grace, and I shal be rich enough, nor shal I euer desire anie thing els. Possesse me, ô my Lord God, possesse me. Amen.

The soule of Christ sanctifie me, the bodie of Christ saue me, the water of the side of Christ wash me. O good Iesu heare me, within thy wounds hide me; suffer me not to be separated from thee. From the malignant enemy defend me, and bid me come to thee, that with thy Saints I may praise thee throughout all eternitie. Amen.

A disposition for spiritual Receauing.

To receaue our Sauiour spiritually, is, eyther by earnestly desiring to receaue

recaue him in the B. Sacrament with due deuotion, or by vniting vnto him ourselues through ardent charitie, and euen Seraphical loue, or lastly by wishing aboue all things to consecrate our harts by puritie of life, vnto him, to be partaker of the grace which he bestoweth vpon those that receaue him sacramentally. This holie Exercise of spiritual Receauing, by how much more acceptable to God, by so much more neglected, may some times proue more profitable vnto our soules, then many other Sacramental Receauings, in respect of our wants, defects, and indisposition. Besides, whereas we cannot communicate Sacramentally more then once a day, spiritually we may euerie houre, euerie moment. For how often soeuer we shal dispose and prepare our selues to this spiritual Receauing, we shal find the Sonne of God ready with his owne proper hands to feed vs spiritually with the bread

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of Angels, himself. To this spiritual Receiving we may prepare our selves, amongst diuers wayes, in this three-fold manner.

1. To turne our selves to our Saviour Christ, and briefly considering our finnes and defects, be sorry that we haue offended him, and with a louing affection craue of him that he will vouchsafe to take possession of our harts, and vnite himself vnto our poore soules by his heauenly grace, and holy Charity; which we may demand in these or the like words, vocally, or mentally only *O my God, my Saviour, my only desire! O would I had neuer offended thy Goodnes! To thee I consecrate my hart. Doe not suffer sweet Iesu, that in time to come I offend thee more; but now take possession of my soule, through thy grace and loue, and feed it, and refresh it, and strengthen it, in such sort as thou dost those who deuoutly Receaue thee in the B. Sacrament.*

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2. When we goe about to mortify any passion in vs, or exercise any act of vertue, we may doe it to this end, and turne our selves vnto our Saviour, and call vpon him with a feruent desire to loue him, and serue him, with that perfection he exacteth we should, according to our state and vocation, and alwayes to be vnited vnto him by holy loue. And wishing with al our harts, that we may euer be his, and he ours we may say. *My God and al, my God and al: O giue me thy selfe: Nothing but thy selfe!*

3. Lastly, calling to mind the last time we Receaued, we may say with enflamed desire. *O Heauenly Manna! O Bread of Angels, when (my God) shalt I receaue thee another time with due preparation, puritie, and deuotion in the B. Sacrament. Ah why comest thou not now with the same verine spiritually vnto me!*

OTHER DEVOUT

prayers to be vsed at conuenient opportunities?

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A Commendation of our owne and others necessities to the B. Trinity.

I Adore, blesse, & glorifie thee, O holie Trinitie, God Omnipotent, the Father the Sonne, and the Holie-Ghost: Behold, I offer my self to thy diuine Maiestie. Take from me, I beseech thee, and from al faithful Christians, whatsoeuer displeaseth thee, and giue vnto vs that which

is grateful in thy sight, and grant that we may become such as we are commanded to be.

I commend vnto thee, O Lord, my soule and body (my viues soule and body, my childrens soules and bodies) my Father and mother (my Brethren and Sisters) my Kins-folkes, & Benefactours, Freindes, and Familiars, and al those which haue commended themselves to my prayers, or for whom I am bound to pray. I comend vnto thee the holie Catholick Church, Grant O Lord, that euerie one may know thee: al may worship, honour, and reuerence thee, al may loue thee, likewise beloued of thee. Those which erre, reduce and bring a-

gaine into the way , destroy Heresies , conuert al to the true and sincere faith , which as yet doe not know thee : Grant vs, ô Lord thy peace , conserue and keep vs in the same , let thy holie wil be done, and not ours. Comfort and help al those which bee in tribulation and sorrow, and such as lead their liues in miserie, temptations, perturbations , and afflictions, as wel spiritual , as corporal. Finally , I do cōmend vnto thy holie protection al creatures, that it may please thee to grant vnto the liuing grace , and to the foules departed, euerlasting rest. Amen.

An effectual commending of ourselves, and such things as wee most desire, vnto the mercies of Iesus.

Sweet Iesus, I commend vnto thee my soule and body , the beginning, progresse, and end of this my miserable life : Grant that my departure hence may be acceptable vnto thee , and when the houre of death shal approach for thy names sake , that without any impediment I may come vnto thee. Thy wil bee euermore done, O my sweet Sauiour.

I commend vnto thy loue thy Spouse the holy Catholick Church : giue reformation of

life and manners to al estates and degrees : patience and perseuerance to the distressed and persecuted members therof. Blesse al Ecclesiastical Superiours, especially those to whome is committed the care of our soules : inspire them (good Lord) with thy grace and holy Spirit, to the discharge of their duties, and the comfortable direction of our consciences.

More particularly (sweet Iesu) I commend vnto thy goodnesse this place, this family, al our friends, present and absent, our kinsfolkes, acquaintance, & benefactors, our affaires spiritual and temporal, al our wants and

necessities. Preserue in euery one of vs the vertues of Humilitie, Charitie, Patience, and Puritie of conscience : giue vs al grace to ioyne a good life to a right belief, and constantly to perseuer in both, to our liues end.

I recommend vnto thy charity likewise al those who haue particularly commended themselves vnto my poore deuotions, or for whom I haue any obligation to pray. Grant them al necessary graces for their comfort in this life, and their saluation in the next.

Conuert (I beseech thee) and saue al blinded, miserable, and peruered sinners: cal backe al

Hereticks & Schismaticks: illuminate al vnbelieuers & ignorant Persons: help them who are in any affliction of body, drinesse, or desolation of mind: comfort the heauie harted: Grant courage to them that be assaulted with temptations, and to me, and al other thy seruants happy victory in al our spiritual conflicts.

Moreouer, I humbly beseech thee of thy mercie and fauour, in the behalfe of al those, whoe either now, or at any time heretofore, haue iniured, grieued, or wrōged me; or who haue been any occasion vnto me of violating thy commandments: as also be merciful, good Lord, vnto thē whom myself haue any wise scandalized

in word or deed, or whom I haue lewdly sollicitated, or induced to any sinne. And because for so many and haynous offences, we can neuer do sufficient pennance, or make worthy satisfaction, we offer vp thy self vnto thy self, and to God thy Father, euen thee, his wel beloued Sonne, with al the vertues of thy innocent life, al the scorns & reproaches, paines, stripes, anguishes, and greuous torments, which thou most patiently diddest suffer and endure for vs: By the merits of al which, grant vs true contrition and sorrow of hart for our sinnes past, amendmēt of our wretched liues for the time to come, the comfort of the Sacraments, as at al times,

so especially at the houre of death, and at our way-gate; that so liuing and dying in grace, we may afterwards attaine to glory, and remayne with thee, who, with the Father and the Holie-Ghost, liuest and raigest, euer one God, world without end.

*A most absolute Forme of Thankes-
giuing, togeather with an humble
crauing of al requisite
vertues.*

Be merciful vnto me, O God, according to thy great mercy, and according to the multitude of thy mercies blot out al my offences.

I a wretched and a miserable
sinner

sinner do hartily desire in al humility to adore and worship thee, to render vnto thee immortal praise and thanks-giuing for al thy blessings, especially for that vspeakable Charitie, wherein thou diddest send downe thy only begotten Sonne into this vale of teares for the work of our redemption. Deare Father, I the least of al thy seruāts, doe magnifie and praise thy euer-glorious Name for his holy Incarnation & Natiuitie, for his pouertie and innocent conuersation, for his heauenly doctrine and miracles, for his Death and Passion, for his Resurrection and Ascension.

I yeeld vnto thee al possible thanks for that diuine mysterie of

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his precious body and bloud in the venerable Sacrament of the Eucharist, wherewith we are cherished and nourished, we are cleansed and sanctified, and our soules made partakers of all heavenly grace, and spiritual benedictions.

I giue thee hartie thanks, that me, a handful of dust & of no value, thou hast vouchsafed first to wash with the Laver of Baptisme, to remission of that original corruption, contracted in my first Parents, that afterward also in due and conuenient time thou hast brought me to the exercises and acts of a right faith, not ceasing daylie to encrease the same in mee, by the light of Grace, the

doctrine of the Fathers, and the instruction of holie Church.

I humbly thanke thee also, that from my cradle thou hast nourished, cloathed, & cherished me, supplying all things necessary for the relief and maintenance of this my feeble bodie.

I euermore extoll and magnifie thy holie name, that in great mercy thou hast hitherto spared me, albeit from my youth I haue wantonly rioted in manifold excesses, patiently expecting, till by thy grace I might bee awaked from the sleep of sinne, & reclaimed from my vanities & wicked courses. For haddest thou dealt with me according to my demerits, my soule longere this (op-

pressed with innumerable finnes) had been plunged in perdition, yea, the yawning gulfe of Hell had swallowed me quick.

In respect of al which thy mercies, graces, and blessings, I desire that my hart may be more and more enlarged to render vnto thee a more ample tribute of praise and thanks-giuing, then hitherto I haue done.

And now for those things wherof I stand in need, and fauour would obtaine at thy hands: First, O my Lord God, neuer leaue mee vnto my selfe, but let the bit of thy chaff feare be euer in my jawes, to curbe and to keep me within the compasse of thy obedience, that I may dread nothing

so much in the world, as in the least sort to offend and displease thee: for which cause let thy holy loue so temper al tryals and temptations which happen vnto me, that I may profit, and not loose by them. Thou (my Creator) knowest how fraile I am of my self, and how my strength is nothing.

Moreouer (Blessed Father) euen for the venerable and profound humilitie of thine only Sonne Christ Iesus, I beseech thee, that thou wouldst keep farre from thy seruant al pride and haughtinesse of mind, al self-loue and vaine-glorie, al obstinacie and disobedience, al craft and hurtful dissimulatio. Cast downe

and tread vnder my feet the spirit of Gluttonie and Lecherie, the spirit of Slouth and Heauinesse, the spirit of Malice and Enuie, the spirit of Hatred & Disdaine; that I may neuer despise or contemne any of thy creatures, nor preferre my selfe before others, but, euer litle in mine owne eyes, to think the best of others, and to deeme and iudge the worst of my selfe.

Inuest me (holy Father) with the wedding garment of thy beloued Sonne, the supernatural vertue of heauenlie Charity, that I may loue thee my Lord God with al my hart, with al my soule, and with al my strength, that neither life nor death, prof-

peritie nor aduersitie, nor anie thing els may separate me from thy loue. Grant that al inordinate affection to the transitorie things of this world, may daily decay and die in me, that thou alone maist be tastful, pleasant, and sauoury vnto my soule.

O most gracious God, giue vnto thy seruant, an humble, contrite, and obedient hart; an vnderstanding alwaies occupied in honest, vertuous, and pious cogitations; a wil tractable and euer prone to the better; affectiōs alwayes calme and moderate; a watchful custodie of my senses, that by those windowes no sinne may enter into my soule; a perfect gouernment of my tongue, that

no corrup or vnseemely language may proceed from my lippes, that I may neuer slander, back-bite, or speake il of my neighbour, that I may not busie myself in the faults and imperfections of others, but rather attend to the amending of mine owne.

And finally, so long as I am detained in this prison of my body, and exiled from my heauenlie countrey, let this be my portion, and the comfort of my banishment, that free from al secular cares, and carking sollicitude of this present life wholly deuoted to thy seruice, I may attend onlie to thee, I may rejoyce onlie in thee, I may cleaue vnto thee, I may rest my soul in thee; and sit-

ting in silence, I may giue way and entertainment to the heauenlie doctrine, to the good motions, and inspirations of thy holie Spirit. In these sweet exercises let me passe the solitarie houres of my tedious pilgrimage, with patience expecting the shutting vp of my daies, and an happie end of this my miserable life. And grant O thou louer of mankind, my Lord and my God, that when this my earthlie Tabernacle shal bee dissolued, being found free from al pollution of sinne, as after Baptisme, I may bee reckoned in the number of those Blessed soules, who through the merits and passion of thy deare Sonne, are held worthy to raigne with thee,

and to enioy the glorious presence of the Blessed Trinitie, Father, Sonne, and holie-Ghost, to whome of al creatures in Heauen and Earth be rendered praise and thanks-giuing, world without end. Amen.

A prayer to God the Sonne, to beseech him of mercie; and in honour of his sweet and Blessed Name Iesus.

O Good Iesu, O most benigne Iesu, O sweetest Iesu, O Iesu the Sonne of the Virgin Marie, full of mercie and pittie: O sweet Iesus, according to thy great mercie, haue mercie vpon me: O most clement Iesu, I humbly be-

seech thee, by that precious bloud, which thou wouldst sheed for sinners, that thou wash away al my iniquities, and respect me wretched and vnworthie, humbly crauing pardon, and calling on thy holie Name Iesus. O Name of Iesu, sweet Name; O Name of Iesu, Name delectable: O Name of Iesu, Name comfortable: for, what is Iesus, but a Sauour? Therefore, Iesu, for thy holy Name, be to me a Iesus, and saue me: suffer me not to be damned, whom thou hast created of nothing; ô good Iesu, let not my iniquitie be my destruction, whom thy Almighty goodnes hath made. O sweet Iesu, acknowledge that which is

thine; and wipe away that which is strange to thee. O most benigne Iesu, haue mercy on me, while time is to take mercy: condemn me not in the time of iudgement. For what vtilitie may be in my bloud, while I shal descend into eternal corruption? The dead, O Lord Iesu shal not prayse thee, neither al they that goe downe into hel. O most louing Iesu O Iesu most desired, O meekest Iesu, O Iesu, Iesu, Iesu, let me enter into the number of thine elect. O Iesu, the saluation of those that belecue in thee: O Iesu, the comfort of such as fly to thee: O Iesu the sweet remission of al sinnes: O Iesu the Sonne of the Virgin Marie, powre into
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me grace, wisdom, charitie, chastitie, and humilitie, that I may perfectly loue thee, laud thee, enioy thee, serue thee, and glorie in thee, and al which cal on thy Name, which is Iesus, Amen.

A prayer to demand heauenly virtues, and holy life.

GRant vnto me ô merciful God, ardently to desire such thinges as are pleasing vnto thee, prudently to search them, truly to acknowledge, perfectly to accomplish them, vnto the praise and glorie of thy name. Order my State, and whatsoeuer thou requirest that I shal doe, grant
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me to know it. And giue me to execute it as be hooueth and is expedient for my soule. Grant me, ô Lord my God, that I faile not betwixt prosperitie and aduersitie: that in the former I be not too much puffed vp, nor in the later too much depressed: that I ioy or sorrow of nothing, but that which leadeth vnto thee, or away from thee: that I couet to please none, or feare to displease any, but thee. Let al transitorie things. ô Lord, become vile vnto me, and let al things that are thine be deare vnto me for thy sake, and thou ô Lord aboue al. Let that ioy be wearisome to me, which is without thee, and let me nor desire anie thing that is

out of thee: Let that labour delight me, ô Lord, which is for thee; and let al ease be tedious to me which is without thee. Grant me, ô Lord, often aptly to direct my hart, and in my fainting, by sorrowing to bethink me, with purpose of amentinent. Make me, ô Lord God, obedient without contradiction, poore without quailing, chaste without corruption, patient without murmuration, humble without faining, merrie without dissolution, sad without deiection, mature without vnpleasātnes, quick without lightnes, feareful without desperation, true without doublenes, working good things without presumption, to correct my

neighbour without highnes of mind, and to edifie him in word and example without dissimulation. Giue me, ô Lord God, a watchful hart, that no curious cogitatio may lead me away from thee. Giue me a noble hart, that no vnworthie affection draw me downward. Giue me an vpright hart, which no sinister intention may draw downe awry. Giue me an inuincible hart which no tribulation may ouercome. Giue me a free hart which no peruerse & violent affection make challenge vnto. Grant me, ô Lord my God, an vnderstanding knowing thee, a diligence seeking thee, a wisdom that may find thee out; a conuersation pleasing thee, a per-

seuerance faithfully expecting thee, and a confidence finally embracing thee; to be pearced with thy paines through pennance, to vse thy benefits in this way-fare by grace, and at the length by glorie to enioy thy ioyes in thy country; who with &c.

A prayer to be sayd for them that are fallen from the Church.

O Almighty and most merciful Father, we most entierly beseech thee, that it wil please thee to visit with thy fatherly affection, al those that are fallen, and departed from the pure Catholick and Christian Church: or doubt in any article thereof:

me to know it. And giue me to execute it as be hooueth and is expedient for my soule. Grant me, ô Lord my God, that I faile not betwixt prosperitie and aduersitie: that in the former I be not too much puffed vp, nor in the later too much depressed: that I ioy or sorrow of nothing, but that which leadeth vnto thee, or away from thee: that I couet to please none, or feare to displease any, but thee. Let al transitorie things. ô Lord, become vile vnto me, and let al things that are thine be deare vnto me for thy sake, and thou ô Lord about al. Let that ioy be wearisome to me, which is without thee, and let me nor desire anie thing that is

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and are seduced or deceaued through anie false perswasion, to lighten their hartes, ô Lord, with the beames of thy diuine light: stay them and bring them backe to acknowledge their error, that being in such sort conuerted, they may with the whole vniuersal Church, confesse with mouth, and shew in workes, one true, Catholick, and Christian faith, and remaining in it, they may worke their owne saluation: so that they and we being of one mind and wil in one folde may heare and follow thee our shepheard, through Iesus Christ our Lord. Amen.

M A T T E R O F
Meditation for euerie day in
the week. §. 6.

S V N D A Y.

Of Gods benefices vnto Mankind.

1. **C**onsider the benefit of thy creation, that when thou wast nothing, the Almighty created thee, not a stock, or a bruite beast, but a reasonable creature, endued with vnderstanding, wil, memorie, & capable of al vertue.
2. Consider the end for which thou wast created; namely the seruice of God, and that after a

short time spent therein, thou mightest be partaker of those celestial ioyes, which he hath prepared for thee, in the Kingdome of his Father.

3. Consider that al other Creatures, and whatsoever thy God hath bestowed vpon thee, is for the attainment of thy foresaid end, and so accordingly to be employed of thee.

4. Consider the benefit of thy Redemption, of thy Vocation vnto the Catholick Fayth; such also as concerne thine owne estate in particular. For which, & al other, as wel knowne as vnknowne, labour to be thankful.

M V N D A Y.

Of sinne, and the grievousnes therof.

1. **C**onsider how odious the same is to God, which may appeare by the greatnes of the punishment. First in the Angels. Secōdly in our first Parents, who for eating the forbidden apple were deprived of that happy estate wherein they were created in Paradise; nay not only they, but we, and al their posteritie do beare the burden therof; for so much as al the miseries of this life and the next, do spring from out that bitter root.

1. Consider the Malice of sinne,

which in a sort is infinite, being against the infinite goodnesse of God; and therefore Christ Iesus, God and man was only found worthy and able to accomplish the worke of our Redemption, whose actions being of infinite merit were answerable to infinite Iustice. 3. Consider the lamentable effects therof. 1. Of Gods grace, wherof we are depriued. 2. Of the evils which we do incurre, as the wrath of God, torment of Conscience, the seruitude of Sathan, and the guilt of eternal damnation: why then should not the verie name of Sinne be as horrible vnto vs, as if Hel itself did open to swallow vs vp quick.

T V E S D A Y.

Of the Miseries of this life.

1. Consider the frayltie of mans nature, subiect to so many dangers, as no glasse is half so brittle, and therefore in the holie Scripture, is compared to bubbles in the water, to flowers, to grasse &c. As for the soule so manie snares and ginns are laid by the world, flesh, and the Diuel, to ruine it, as *S. Antonie* seeing then in a vision, cryed out: O Lord who shal be able to auoid al these nets.
2. Consider in respect of temporal things what a miserie it

is, that scarce anie one is contented with his owne estate, seeme he to others neuer so prosperous: for that in this life we be like vnto sick men, who tumble and tolle in their beds, first to one side, then to another, not considering the cause of their discontent to be their inward infirmitie.

3. Consider, that for so much as this life is so vncertaine, and so fraught with myseries, there is no greater madnes in the world then to set our hart and affectiōs thereupon, with such diligence to cast for the things therof, and so litle, or not at al to labour for those which concerne our saluation.

WEDNESDAY.

WEDNESDAY.

Of the Hower of death.

I Magine thy self, to lie vpon thy death bed, hauing a halloved candle in thy hand, a Crucifix vpon thy breast, thy ghostly Father calling vpon thee, that if thou canst not speake, yet at least to hold vp thy hand, in token of thy hope and affiance in the mercies of Christ: thus then disposed proceed to the points of meditation following.

1. Of the certaintie of death, according to that of the Apostle, *Heb. 9. For it is appoynted for men once to dye*: But as for the houre

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When, the place *Where*, or the manner *How*, these of al other are most vncertaine, saue that we see death commonly to come, when it is least looked for.

2. Consider what a trouble it wil be at that time, not onely to looke back to the things of the world which in a moment thou must forsake, but especially whe thou shalt looke before thee to what is to come: finding thy self very vncertaine of thy Sa uation both by reason of the multitude of thy sinnes (many wherof being vtterly forgot shal then come fresh vnto thy mind. and such as before seemed smal shal then be thought heauy) as also in regard of the suddaines and strictnesse of

thy account, the seueritie of the Iudge the terrour of Hel &c.

3. Beg at Gods hands, that these pointes may be so imprinted in thy mind, as thou mayst alwayes haue a care so to liue, as thou wouldst be found in the houre of death.

THVRS DAY.

Of the Iudgement.

Consider that instantly after death thy soule is to be presented before the barre of Gods Iugement, according to that of the Apostle, *Heb. 9: After death cometh Iudgement.* And againe: *For al of vs must appeare be-*

fore the tribunal of Christ: that euerie one may geue an accompt of his deeds, good or euil. Which priuate Iudgement is no lesse to be feared then the general doome at the end of the world; because, as *S. Augustine* saith: *Such as God findes man in his last day, such doth he Iudge him in the worlds last day.*

2. Consider the Person of the Iudge, euen Christ, both Iudge & Witnesse, who neither can be corrupted nor deceaued, and therefore wil award a most iust and irreuocable sentence in thy cause, to wit, either, *Come you Blessed,* or *Go you cursed.*

3. Consider the strictnesse of thy account, that then is to be required at thy hands, to wit,

not only of thy deeds, but of euerie idle word, and of the most secret thoughts of thy hart, and how the diuels wil be ready at hand, together with thy owne conscience, not only to accuse thee, but to amplifie, and increase al thy offences, and to extenuate thy good deeds.

Desire of God that this Iudgement may be alwayes before thy eyes, to the end thou maist the rather forbear to sinne.

F R I D A Y.

Of Hel.

1. Consider that in that horrible pit, and in the midst of those

infernal flames there is no member or sense of body, which hath not his peculier torment, according to the greatnesse and multitude of the sinnes committed.

2. Consider that extreeme and irreparable damage, in being deprived for euer of the cōfortable presence and sight of the Blessed Trinitie: which punishment and miserie for the greatnes therof is properly tearmed damnation.

3. Consider amongst what mates and companions these torments are to be endured, namely the Diuel and his Angels, together with such damned Spirits of men and woman, as from the beginning of the world, through their owne fault, haue ended

their dayes in mortal sinne.

4. Consider the durablenesse of these punishments, which is not for a day, a month, or a yeare, but for eternitie Oh Eternitie, Eternitie! those whom thy consideration doth not moue to forsake a wicked life, either haue not fayth, or wel may seeme to want vnderstanding.

S A T V R D A Y.

Of the ioyes of Heauen.

1. Which consist in the most Blessed vision of the Glorious Trinitie, Father, Sonne, & Holie Ghost. In the followship and societie of Angels, Archangels,

Cherubins, Seraphins, Apostles, Patriarchs, Prophets, Martyrs, Virgins, Confessours, and generally of al the faithfull departed this life, and now crowned in Heauen.

2. In this celestial estate is not only the absence of al euil, but the abundance of al good things, according to that of the Apostle: *The eye of man hath not seene, nor the eare hath heard, neither hath it entered into the hart of man, to conceive what God hath layd vp for them that loue him.*

3. Consider the securitie and eternitie of that most happy and blessed condition.

4. Thinke with thy selfe by what steps and degrees the Saints

and holie seruants of God, who now raighe with Christ, haue obtained the same; and labour to imitate their examples.

F O V R E O T H E R

Meditations to be vsed according to each on's deuotion. §. 7.

Of the holy Eucharist, or Blessed Sacrament.

Consider, that so often as thou dost communicate, thou art made the Tabernacle of the Blessed Trinitie, compassed about with millions of Angels continually singing, Holy, Holy, Holy. Thinke then with what Angelical puritie thy soule ought to

be prepared fit for the entertainment of him, who hath said: *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.*

Of the Passion.

1. Consider the great loue of God the Father in giuing his onelie begotten Sonne for our redemption.
2. The exceeding Charitie, Humilitie, and Obedience of the Sonne of God in the worke thereof.
3. The manyfold afflictions of his whole life, but especiallie before, and in his Passion, as anxietie of soule, indignities and contumelies of the Iewes, thornes, spittings, whipping, nailes, Crosse.

4. The end, to redeeme vs who were his enemies, from the wrath of God, Sinne, Sathan, and Hell, and to make vs his brethren and follow heires of eternal blisse.

A manner of prayer by meanes of the B. Virgin.

1. Consider the delight, contentment, and ioy The B. Trinitie taketh, and from al eternitie hath taken in the B. Virgin, her rare perfections, & vnspeakable vertues. And finding Almighty God (as I may say) amidst these delights, by vertue of them securely demand grace, and force to overcome thy enemies, the passions & imperfections that hinder

thee in the way of vertue.

2. Proceeding afterwards to the considerations of her so great & singular vertues & actions, sometimes present vnto the sight of the B. Trinitie some of them particularly, sometimes al of them together. And for these in like manner craue that which thou desirest.

3. Particularly to the sight of our Sauour Christ thou mayst offer that virginal womb which did beare him nine months, the reuerence with the which the tender Virgin after his birth adored him, and did acknowledge him true God & man, her Sonne, and Creatour; the pitiful eyes wherewith she beheld him so poore,
the

imitate her vertues. 3. deuoutly to celebrate her feasts. 4. to haue confident recourse vnto her in al necessities. Offer these good purposes vnto her in vnion of her Sonnes passion, & her owne merits, and demand the fauour thou desirest.

*An other manner of prayer by
meanes of the Angels
and Saints.*

1. Turne your selfe to Almighty God, and present vnto him the loue and praises wherewith he is exalted by al the celestial Court, and the labours & trauels which the Saints haue sustained for him in earth: and demand that by

them he wil grant you assistance in your needes, and that which you desire in particular to obtaine.

2. Haue recourse to the Saints and Angels themselves, as to them, who doe not only desire your perfection, but also that you may be placed in a high rourne among them. Demand their succour in your combat against vice, and sometimes also their defence at the houre of your death.

3. Consider the many and singular graces they haue receaued from Almighty God; and stirre vp in your hart a liuely feeling of loue, and ioy, that they possesse so great gifts, as if the same were

your owne. Which wil be a forcible meanes to obtaine your request.

4. Stirre vp in your soule an ardent desire to be more deuout to the Saints, then heretofore you haue beene. And in particular purpose to be diligent in these foure things. 1. in reading Saints liues. 2. in imitating their vertues. 3. in celebrating deuoutly their Feasts. 4. in hauing confident recourse vnto them in al your necessities.

5. What is sayd of the Saints in general, you may applie to your particular Patrones. Amongst whom be sure dayly to haue recourse to the B. Virgin, S. Ioseph, and S. Anne, (who

obtaine for men great graces
of Almighty God) as also S. Mi-
chael , your Good Angel and
other Patrones to whom you
haue peculiar deuotion.

Deus tibi se. Tu te Deo.

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T H E  
L I T A N Y E S  
O F O V R B. L A D Y  
O F L O R E T O.

**L**ord haue mercy vpon vs.  
**L** Christ haue mercy vpon vs.  
**L**ord haue mercy vpon vs.

O Christ heare vs.

O Christ graciously heare vs.  
God the Father of Heauen, haue  
mercy vpon vs.

God the Sonne , Redeemer of  
the world, haue mercy vpon vs.

God the Holy Ghost , haue  
mercy vpon vs.

Holy Trinity one God, haue  
mercy vpon vs.

|                         |              |
|-------------------------|--------------|
| Holy Mary,              | Pray for vs. |
| Holy Mother of God,     | pray.        |
| Holy Virgin of virgins, | pray.        |
| Mother of Christ,       | pray.        |
| Mother of diuine grace, | pray.        |
| Most pure Mother,       | pray.        |
| Most chaste Mother,     | pray.        |
| Vndefiled Mother,       | pray.        |
| Vntouched Mother,       | pray.        |
| Louely Mother,          | pray.        |

|                           |       |
|---------------------------|-------|
| Admirable Mother,         | pray. |
| Mother of the Creatour,   | pray. |
| Mother of our Sauour,     | pray. |
| Most prudent virgin,      | pray. |
| Venerable Virgin,         | pray. |
| Virgin worthy of praise,  | pray. |
| Potent Virgin,            | pray. |
| Clement Virgin,           | pray. |
| Faithful Virgin,          | pray. |
| Mirrour of Iustice,       | pray. |
| Seate of wisdom,          | pray. |
| Cause of our ioy,         | pray. |
| Spiritual Vessel,         | pray. |
| Honourable Vessel,        | pray. |
| Noble Vessel of deuotion, | pray. |
| Mystical Rose,            | pray. |
| Tower of Dauid,           | pray. |
| Tower of Iuory,           | pray. |
| Golden house,             | pray. |
| Arke of Couenant,         | pray. |

|                                |       |
|--------------------------------|-------|
| Gate of Heauen,                | pray. |
| Morning Starre,                | pray. |
| Heath of the sick,             | pray. |
| Refuge of sinners,             | pray. |
| Comfortresse of the afflicted, |       |
| pray for vs.                   |       |
| The help of Christians,        | pray. |
| Queene of Angels,              | pray. |
| Queene of Patriarkes,          | pray. |
| Queene of Prophets,            | pray. |
| Queene of the Apostles,        | pray. |
| Queene of Martyrs,             | pray. |
| Queene of Confessours,         | pray. |
| Queene of Virgins,             | pray. |
| Queene of al Saints,           | pray. |
| Lamb of God, who takest        |       |
| away the finnes of the world.  |       |
| Spare vs, O Lord.              |       |
| Lamb of God, who takest away   |       |
| the finnes of the world, Heare |       |

|                           |       |
|---------------------------|-------|
| Admirable Mother,         | pray. |
| Mother of the Creatour,   | pray. |
| Mother of our Sauour,     | pray. |
| Most prudent virgin,      | pray. |
| Venerable Virgin,         | pray. |
| Virgin worthy of praise,  | pray. |
| Potent Virgin,            | pray. |
| Clement Virgin,           | pray. |
| Faithful Virgin,          | pray. |
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| Queene of Virgins,             | pray. |
| Queene of al Saints,           | pray. |
| Lamb of God, who takest        |       |
| away the finnes of the world.  |       |
| Spare vs, O Lord.              |       |
| Lamb of God, who takest away   |       |
| the finnes of the world, Heare |       |

vs, O Lord.

Lamb of God, who takest  
away the sinnes of the world,  
Haue mercy vpon vs.

O Christ heare vs.

O Christ graciously heare vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father, &c.

*Vers.* And lead vs not into tenta-  
tion.

*Resp.* But deliuer vs from euil.

*Vers.* O Lord heare my prayer.

*Resp.* And let my cry come vnto  
thee. *Let vs pray.*

**W**E beseech thee, O Lord,  
poure forth thy grace into  
our harts: that we, who haue  
known the Incarnation of Christ

the armes which embraced him,  
the kisses she gaue him, the milk  
wherewith she nourished him, the  
great trauels and sorrowes that in  
his life, and his death she sustai-  
ned for him. By vertue of which  
things thou maist vse a sweet  
violence, to our Sauour, her  
beloued Sonne, that he may  
heare thee.

4. Turne thy selfe to the B.  
Virgin, and put her in mind how  
that by the eternal wisdom, and  
goodnes of God, she was chosen  
for mother of grace and mercie,  
and our Aduocate; wherfore we  
haue not (next to her B. Sonne)  
more potent recourse then vnto  
her. And moreouer put her in  
mind of that truth which of her is



both known and written, that neuer anie hath faithfully called vpon her, to whome she hath not mercifully answered.

3. Lay before the B. Virgin the Passion of her Sonne, & beseech her that to his greater glorie it may take that effect in thee, for which it was sustained.

6. Lastly stirre vp in thy soule an ardent desire to serue the B. Virgin more deuoutly then heretofore thou hast, and to make amends for thy former negligence by redoubled deuotion. In particular purpose these 4. things.  
1. Highly to esteeme of her for her grace and perfection, which is greater then that of al Angels, Saints, and created things. 2. to

thy Sonne, the Angel declaring it, may be brought by his Passion and Crosse, vnto the glory of Resurrection.

Defend we beseech thee, O Lord, by the intercession of the euer Virgin Mary, this thy family from al aduersity: and prostrate before thee withal our hart, protect vs benignly from the snare of our enemies. Through our Lord Iesus Christ thy Sonne, which liueth and raigneth with thee in the vnitie of the Holie-Ghost one God for euer, and euer. Amen.

*Deus tibi se. Tu te Deo.*

F I N I S.

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*the chiefe Contents.*

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*Deus tibi se. Tu te Deo.*